Arraignment
OF
POPERY:
BEING

A Short COLLECTION, taken out of the CHRONICLES, and other Books, of the State of the CHURCH in the Primitive Times.

Alſo, The State of the *Papiſts*; and how long it was before the Univerſal POPE and MASS was ſet up; and the time of bringing in all their Rudiments and Traditions, Beads and Images, Purgatory, Tythes and Inquiſitions.

Alſo, A Relation of their Cruelties they acted after the Pope got up, being worſe then the Heathen and Turk; New *Rome* having proved like Old; &c.

Alſo, What the People of *England* worſhipped before they were Chriſtians. With ſeveral other things, which may be profitable for People to read over, wherein they may ſee the Worſhip of the Beaſt and Whore; where all that fear God may ſee, read, try, and give judgement by the Spirit of Truth.

To which is added, *The Blood of the Martyrs is the Seed of the CHURCH.*

By F. G. and E. H.

Printed in the Year, 1669.

The Preface to the Reader.

MEN and Women of understanding, consider, as you read this Book through, what has gotten up since the Apostles dayes: O that ever such Darkness should be risen, to form and decree such things, as you may see in this Book: *But that the Stars fell from Heaven, and the smoak of the bottomless pit was opened, when the first Beast rose out of the Sea, and the second rose out of the Earth, with two Horns like a Lamb*; this was he that set up his Worship (mark, like a a *Lamb*) not like a *Heathen* and a *Turk*, but like a Lamb; whom all the Martyrs have found to be a *Dragon*, a *Bear*, and a *Leopard*; who hath caused all both great and small to worship him, and to receive his Mark, who have not their Names in the Book of Life; So herein you may see the year when his Mass got up, and the year when he got up, and the year when he set up his Holy-days, and his Curses, and his Beads, and his Purgatories, and his Candles, and his Oaths, and his Tythes, and the year of his hallowing his Fonts, and setting up his Crosses, and the bringing in of his Organs: Read this through, and thou wilt arraign him, and the Whore that sits upon him, and bring him under the Judgment of the Primitive Church, which Christ is the Head of.

Also, herein thou mayest see how the Whore has been drunk with the Blood of the Saints and Martyrs, and the time when he invented his Inquisitions to torture the poor Martyrs; and what pitiful Deaths he put them to: O! that ever the Devil should invent such stratagems, who was a Murderer from the beginning! Here you may

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ſee they have fulfill'd his luſts to the purpoſe, in drinking the blood of the Martyrs, which is the Seed of the Church. And alſo you may ſee *Cain* and *Abel* ſacrificing, and *Cain* murthering *Abel*. And alſo herein you may ſee how the *Papiſts* have deceived the people, in ſaying the Pope ſet in *Peter*'s Chair ever ſince the Apoſtles dayes; when as it was above Six hundred years before he got up to be Head of all other Churches; and then he got up by a Murderer, one *Phocas*, who murdered *Mauritius* his Maſter, who was Emperor, and then the ſaid *Phocas* was made Emperor, who ſet up the Pope; and their Religion, Church and Worſhip, has been upheld by a Lye, and was begun by a Murderer, and is upheld by Murdering ſtill; for the Church at *Jeruſalem* was the Head Church a long time after the Apoſtles, and not *Rome*; for the Heathen Emperors lived at *Rome*, that perſecuted the Chriſtians in the time of the Ten Perſecutions (as the Pope doth now) which laſted about Three hundred years, till *Conſtantine* the Emperor was converted to be a Chriſtian, whoſe Seat was at *Conſtantinople*; and then the Church of *Conſtantinople* came to be in eſteem; and Three hundred and ten years after Chriſt, *Lucina* a Maid of *Rome* dyed, and made *Marcellus* Biſhop of *Rome*, to be her Heir and Succeſſor; and from that time the Biſhops of *Rome* came to be greatly enriched.

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THE Arraignment OF POPERY:

CHAP. I.

The State of the Church in the Primitive Times; and the Time when the Apostacy from the Truth began. Also a Relation of those few that were raised up from time to time, to testifie against the Idolatry brought in, and set up in every Age since the Apostles Dayes.

From the Year Sixty four, to the Year One Hundred and Fifty.

CHristianity was first brought into *England* in the Year 64, by *Joseph* of *Aramathea* and twelve Disciples, sent by the Apostle *Philip*, so that Christianity came into *England* long before the Universal Pope was, *Euseb. lib.* 3.

John for preaching the Gospel was banished by *Domitian* into the Isle of *Pathmos*, about the Year 97; and after the death of the aforesaid *Domitian*, was released again under *Pertinax* the Emperor, and came to *Ephesus*, *Anno* 100, where he continued until the time of *Trajan*, and lived until he was ninety years of age.

Between the Years One hundred, and One hundred and fifty, *Ignatius*, in the Perſecution of *Trajan* the Emperor, was for the Chriſtian Faith delivered to wild Beaſts to be devoured. *Euſeb.* lib. 3. chap. 35, 36.

It is written of him, That as he paſſed through *Aſia*, being under the moſt ſtrict Cuſtody of his Guarders, he ſtrengthned and confirmed the people every where as he went, and admoniſhed them eſpecially, and before other things, to beware and ſhun Hereſies and vain Superſtitions newly riſen up, and that they ſhould cleave only to the Apoſtles Doctrine. *Ex* Hierom *in Calaſſanct. Eccleſ.*

The Church at *Jeruſalem*, in or about One hundred and ten years after Chriſt, writeth, That until that time, ſhe was as an uncorrupt Virgin, there was no falſe Doctrine ſown there.

From the Years One hundred and fifty, to Two hundred.

Polycarpus Biſhop of *Smyrna* reſiſted *Annaſetus* Biſhop of *Rome* and withſtood divers Ceremonies then beginning to be ſet on foot, *Irenæus* Biſhop of *Lions* in *France*, wrote in the name of his Brethen in *France*, unto *Victor* Biſhop of *Rome*, reproving him for offering to excommunicate the Churches of *Aſia*, who withſtood his Traditions touching the time of the Celebration of *Eaſter*; he was reprehended of divers Biſhops, but ſharply of *Irenæus*.

About this time there was ſix Synods held in *Aſia* touching the Celebration of Eaſter, where the Biſhop of *Rome* had no more Authority then the other Biſhops; and when he challenged Authority, *Irenæus* reproved him.

From the Year two hundred to the Year two hundred and fifty.

Polycrates Biſhop of *Antioch*, was a married Biſhop; he, together with divers other Biſhop of *Aſia*, withſtood *Victor* Biſhop of *Rome*, and oppoſed certain Conſtitutions by him urged, about obſervation of Dayes, Meats, Drinks and Veſtures, *Euſeb.* lib. 5. chap. 26.

From the Year Two hundred and fifty, to Three hundred.

Fabian Chanimon of *Nilm*, and *Fructuoſus* of *Tarracona*, were married Biſhops.

Aſclepia-

Asclepiades a Bishop of *Antiochia* of whom *Alexander* Bishop of *Jerusalem* (being the Prisoner of Christ in *Cæsaria*) wrote unto the people in *Antiochia*, That it was a comfort unto him, and it made his imprisonment the more easie, that he heard of the zeal and constancy of *Asclepiades*. *Euseb.* lib. 6. chap. 11, *Note, in this time the true Bishops were no Persecutors, but persecuted.*

Narcissus Bishop of *Jerusalem*, was a great Enemy to Superstition. *Euseb.* lib. 5. cap. 6.

From the Year Three hundred, to Three hundred and fifty.

Silvester Bishop of *Rome*, Three hundred and fourteen years after Christ, when *Constantine* offered him a Golden Scepter, he refused it, as a thing not fit for a Priests Function. *Sabel. Eus. Chron. And here you may see there was a great difference between this Bishop, and the Popes when they got up. And do you think that a Protestant Bishop or Priest would refuse to take a Golden Scepter, if it were offered him?*

The same Bishop also ordained in the year following. That every Priest should be the Husband of one Wife, according to the Apostles Doctrine. *This was before the Popes Laws were made against Marrying.*

The Councils of *Ancyra*, *Nice*, *Tyrus*, *Gangra*, (in which was condemned the Heresie of *Eustatius*, speaking against Marriage, and eating of flesh, &c.) *Eliberis*, *Carthage*, (where the Bishop of *Rome* was stoutly withstood) *Antioch* and *Sardica*, were all summoned at the Commandment of the Emperors, not of the Pope *Tom. Concil.*

Basilius Magnus, Bishop of *Cæsaria*, in *Cappadocia*, in his Writings he complaineth of the pride of the *Western* Churches, and condemneth their seeking of Supremacy. *Basil. Transmatin. Epist.* 77. and *Epist.* 10. *ad Eusamos.*

Gregorius Nazianzenus, testified against the pride of Prelates, seeking Supremacy over others. *Zozam.* lib. 7. cap. 5.

Gergorius Nyssenus was a married Bishop. *Niceph. Chalist.* Lib. 1. cap. 19.

Eusebius Cæsariensis wrote against the Bishop of *Romes* Supremacy. *Lib.* 2. *de vit. Const.* 3. & 37.

He wrote against Images, *Lib.* 3. *de presp. Evang.* And he wrote

against Popish Injunctions of Fasting. *Lib.* 5. *Eccles.* Hist. cap. 23.

Athanasius Bishop of *Alexandria*, whose Name was famous in the Church, wrote much against Traditions, (*Epist. de Synod* Nicen. *Decr.*) and against Invocation of Saints, (*Epist. ad Adelph.*) against their Seven Sacraments, against Images, and against the Supremacy of the Bishop of *Rome*, and many other things. *Orat.* 2. *Contr. Arian. Epist. ad erit.*

From the Year Three hundred and fifty, to Four hundred.

In the Year Three hundred fifty one, *Liberius* Bishop of *Rome*, was banished by *Constantius* the *Arrian* Emperor.

In the Year Three hundred fifty four, the same *Liberius* made a Law, That no Priest should forsake his Cure for any Persecution or Trouble though Death should ensue. *This was before there was a Pope; but since, they will change any way for to save their Benefices, as their practises have manifested turning from* Popery *to* Protestantism, *and after to* Popery *again.*

Flavius, against whom *Damasius*, *Syricius*, and *Anastatius*, Bishops of *Rome*, were mighty Opposites who mis-informed the Emperor *Theodosius* against him; before whom, when *Flavius* appeared, he said, O Emperor, if the Disputation be only concerning Principality and Eminent Places, I will not contend with any man, but deny my self of all Supeirority, and commit the Charge of *Antioch*, to whom ye like best. *Theod.* Lib. 5. Chap. 23.

Cyrillus was an Enemy to the Pomp of the Clergy, and had more regard to feed the poor, and to preach the word, then to the outward garnishing the Churches. *Zozomen*, Lib. 5. Chap. 25.

Nectarius Bishop of *Constantinople*, in his time Auricular Confession was abrogated in *Constantinople*, upon occasion of Adulsery committed between a Penitentiary, and a Woman confessing her sins to him. *Socrat.* Lib. 5. Chap. 19.

Letoius Bishop of *Meletina* in *Armenia*, was a great Opposer of Monkish Profession, whose Society he called a Den of Thieves. *Theod.* lib. 14. *cap.* 11.

Gregory the first, restored Marriages again to the Priests, which before had been denied; and when they would have made him Universal Bishop, he denyed the Title, alledging it was a proud Name.

From

From the Year Four hundred, to the Year Four hundred and fifty.

Accatius was Biſhop of *Conſtantinople* Seventeen Years; in his time the *Roman* Church contended for Superiority: This *Accatius* reſiſted the ſame, and little regarding the pride of the *Roman* Biſhop, excommunicated *Fœlix* and razed his Name out of the Roll of Biſhops. *Hiſtor. Magd. Cent.* 5 *chap.* 10. *Note, at this time there was no univerſal Pope at Rome; for the Biſhop of* Rome *was excommunicated.*

Hilarius Biſhop of *Arles*, oppoſed *Leo* Biſhop of *Rome*, and denied Superiority over other Churches, and went to *Rome* and withſtood the Biſhop of *Rome* to his face. *Leo. ad Gal. Epiſc. Epiſt.* 77, & 89.

From the Year Four hundred, to the Year Four hundred and fifty.

John called *Tabeneſiota* Biſhop of *Alexandria*, he kept the true Faith, and was baniſhed by *Anaſtatius*, becauſe he would not damn the Council of *Chalcedon. Magd Cent.* 6.

From the Year ſix hundred, (about which time the Pope got up) to the Year Six hundred and fifty.

Mellitus Brockmaile, and about Eleven hundred men more, were miſerably ſlain, becauſe they withſtood the proceedings of *Auſtine* the Monk, who from the Pope was ſent over into *England. Policus* 20. *Martyrology, page* 107.

Serenus Biſhop of *Marcelles* in *France*, oppoſed the bringing in of Images, and brake down all the Images where he had power. *Alphanſ.* 2. *Imag.*

The whole *Greek* Church complained of *Phocas*, when firſt he gave the Supremacy to *Boniface, Plat. Bonifac.* 3.

Gregory a Biſhop, conteſted againſt the Supremacy of the Pope, taxing the deſire thereof, as a Character of Antichriſt. *Greg. Epiſt.* 32, 34, 38, 39.

About the Year Eight hundred, *Alberius Ballus*, a Biſhop in *France*, was excommunicated by Pope *Zachery*, becauſe he held di-

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vers things contrary to the *Romish* Superstitions. *Hist. Madg. Cent.* 8. *cap.* 10.

Lotharius Emperor of *Germany*, about this time reduced the Pope to the obedience of the Empire, and sent some of his Clergy to dispute with the Pope, who confuted him. And here the Papists are proved lyars, who say the Pope is infallible. *Anastus vit. Pont. in Serg.* 2.

The *Waldenses* so called, from one *Waldens*, a man of great substance in the City of *Lyons* in *France*, who about the Year One thousand one hundred and sixty, taking occasion by the sudden death of one with whom he was walking, began with a carefull study to reform his life, and to this end studied the Scriptures diligently and taught amongst people the Word; and some thousands in a short space joyned with him, who were dispersed abroad into divers parts of the world. These *Waldenses* were miserably persecuted by the Pope and his Faction. *See the History of the* Waldenses.

Raymond Earl of *Tholouse*, for taking part with them, was wrongfully vexed, and dis-inhericed by the Pope. *Mat. Paris.*

The Religion of the WALDENSES

They held, that the Pope is not greater then another Bishop; and that there was no Purgatory: that it was in vain to pray for the dead: That the Masses for the Dead are the invention of the covetous Priests: That Images, hallowing of Water, and other Creatures, are superstitions. They contemned the Mass, and all that appertained to it. They misliked the distinction of Dayes and Meats; they defended the reading of the Scripture by the Laity, *Naur. vel.* 2. *pag.* 900.

Evarardus Invanensis, a Bishop in *Germany*, spake thus of the Pope (about the Year One thousand two hundred) in an Assembly of Bishops at *Regensburg*: *He under the colour of Religion, layeth the foundation of the Kingdom of Antichrist, These Priests of* Babylon *will raign alone; they can endure no equal: They will never rest, until they have trampled all things under their feet: He sitteth in the Temple of God, and is exalted above all that is worshipped; in whose forehead is written the Name of Blasphemy, I am a God, and cannot err.*

CHAP.

CHAP. II.

A Brief Relation how the Ancient Christians were no Persecutors in the beginning, but suffered by the Heathen for the first Three hundred years after Christ.

The First Persecution.

NERO was said to be the first Tyrannical Emperor that persecuted the Christians; it was called the First Persecution, because it was under the Emperors Power; and it begun in the Year Sixty six after Christ, and at that time was chiefly within the City of *Rome* In the latter end of his Reign *Paul* was put to death for the Testimony of the Faith of Christ, in the year Sixty nine. *Act. & Mon.*

The Second Persecution.

In the year Ninety three, did the Second Persecution begin under the Emperor *Domitianus*, under whom several *Christians* were put to death; and about the same time was the Apostle *John* banished into the Isle of *Pathmos*, where he wrote his *Revelation*: In those dayes the Christians were so little esteemed, that the people called them *Coblers*, *Weavers*, *Combers* of Wool, illiterate, and exceeding Rustick and Clowniſh, yea, such as knew no good fashions. *Origen lib.* 30, *ad Celſ.*

The Third Persecution.

In this Year One hundred and two, did the Third Persecution begin under the Emperor *Trajanus*, who though he was called a good Emperor, did nevertheless persecute the Christians, out of humility to the gods; in which Persecution several Bishops were put to death: And at that time the Bishop of *Antioch* testified, That sufferings made them like unto Christ, who had suffered for them himself, preparing a way through suffering unto eternal life. About the same time did a Governor write unto the Emperor in the Christians

Christians behalf; whereupon the Emperor wrote, That they should seek no more of them, but those they had in Prison, they should put to death.

The Fourth Persecution.

In the Year One hundred sixty four, was the Fourth Persecution of the Christians, which arose under the Emperors *Marcus Aurelius*, and *Lucius Verus*; in which *Polycarpus*, Bishop of *Smyrna*, was put to death, who had been a Disciple of *John*, and had been many years in the Service of the Lord, as he himself acknowledged. About the same time was *Julianus* put to death at *Rome*, in whose time the Christians were accused to have a fleshly conversation one with another, which he marked to be lyes, by their willingness to die; and thereby he coming to be converted, became an eminent Teacher of the Christians. *Baron. Anno* 164. *numb.* 2. *Eusb. lib.* 4. *cap.* 16.

At *Lyons* in *France*, there did go forth a Proclamation, That the Christians might not dwell in their houses, nor that they must not converse in the streets, nor shew their faces; which being impossible for them to perform, their sufferings became exceeding great, and in the mean time some of the slaves gave out that the Christians lived in filthy lasciviousness among themselves. In this persecution there was one *Lucius* put to death for reproving the Judge for putting the Christians to crueller deaths then any Transgressors.

The Fifth Persecution.

In the Year Two hundred and one, did the Fifth Persecution begin, under the Emperor *Severus*, which was thus in part occasioned, to wit, When the Emperor had a War, and had gotten the Victory, the Christians kept themselves still and quiet, without making tokens of joy with Fires, May-poles, or other Triumphs, according to the manner of the Heathen: Whereupon they accused the Christians out of envy, as if they despised and hated the Emperor; and the rather, because the Christians would not swear by his *Fortune*. *Tertul. pag.* 30. 127.

In those dayes it was the manner among the Christians, not to go to any Comedies or Stage-playes; for they understood, that if they did

did forsake the Devil and all his works, with the world, that then they must forsake Comedies and Stage-Playes. Moreover, the Christians said, *We renounce your Shews, as we condemn their divers Originals, by the knowledg we have, that they are effects of Superstition and Idolatry.*

The Sixth Persecution.

In the Year Two hundred thirty seven, did the Sixth Persecution under the Emperor *Maximinus* arise, who partly out of envy to his Kinsman *Alexander*, who had been favourable to the Christians, did persecute the Christians; in which Persecution there were many put to death; for the Heathen in those dayes were so spightful against the Christians, that when there was an Earthquake, or a Storm, or the like, they laid the blame upon the Christians, saying, *Their gods were angry because their honour went to nothing through the Christians.* This Emperor did not Reign very long, therefore did this Persecution cease the sooner.

The Seventh Persecution.

In the Year Two hundred fifty three, did the Seventh Persecution arise under the Emperor *Decius*, who with excessive Cruelty did Persecute the Christians: In this Persecution several of the Bishops were put to death; and such as were the chief among the Christians did they torture with many torments, and plundered the Christians houses, and that which the Plunderers did not esteem, they burn'd. In this Persecution many suffered Martyrdom, some being burned, some beheaded, (women as well as men) some whipt to death; and some Soldiers for encouraging these Martyrs in their sufferings, were put to death. In this terrible Persecution several departed from the Faith for fear of the Torments, yet afterwards came to be restored again. The Sufferings of the Christians were great under this Emperor; but his days were also shortned; for he had not reigned Two years, but was caught in a Quag-mire, where he met with a check or reproof for his Cruelty.

Note, a particular account of the terrible Torments, is mentioned towards the end of this book.

The Eighth Persecution.

In the year Two hundred fifty nine, did the Eighth persecution arise

under the Emperor *Valerianus*, who put forth a Proclamation against the Christians, wherein he forbad their Meetings; and when this Proclamation or Order was not observed, then did there follow a great Persecution of the Christians, in which there were very many put to death, and some were banished; and the Christians converted some of the Heathen in the places to which they were Banished. But the Emperor under whom the Christians thus suffred, did not go unpunished for his cruelty; for he was taken Prisoner by the King of *Persia*, who made use of him for a Foot-stool when he got upon his Horse.

The Nineth Persecution.

In the Year Two hundred seventy three, did the Nineth Persecution arise under the Emperor *Aurelianus*; but this Persecution was not so great as the other, because he was cut off by death soon after he had determined the same: yet in this Persecution was *Eelix* Bishop of *Rome* put to death, with several others.

The Tenth Persecution.

In the Year Three hundred and two, began the Tenth Persecution, which was so great, that it exceeded all that had been before it, not only in Cruelty, but in continuance; for it continued Twelve years. *Eusebius* (who lived at that time) writes of it at large in his Ecclesiastical History, saying, It was occasioned through the freedom of the Christians, who were come into great Reputation, and were put in Places of Office to Rule in Countries and Cities; but through their prosperity and voluptuousness, brotherly love came to decrease, and haughtiness and pride got up; and instead of Worshipping of God, an insolent Authority begun to get up in the Church of the Christians. And at that time the Emperor *Diocletian* gave forth a Proclamation, wherein he commanded, that all the Christian Churches should be pull'd down, & the holy Scriptures burned, & that the Christians should be turned out of their places, with other such like things.

After that, there came another Order, That they should cause the chief of the Church to offer unto Idols, or else such as resisted, were to be put to death; and some were constrained to offer.

This Persecution begun as a little spark, but it spread over the whole

Church; and the Perſecution was ſo hot and great, that the Perſecutors themſelves were troubled, if not wearied. In *Syria* there was ſo many of the Chriſtians in hold, that their Priſons were filled with them, and with joy they went unbound to their death.

Euſebius writes, how that many of the Chriſtians had their Ears cut off, and their Noſes ſlit, and others of their Members cut off alſo. But they who cauſed it to be thus done unto the Chriſtians did not eſcape the hand of the Lord; for *Dioclesian*, who had endeavoured to root out the Name of Chriſtianity, did nevertheleſs ſee in his old age, that the Chriſtians flouriſhed; at which he was troubled, and killed himſelf. *Baron. An.* 3. 6. *Numb.* 1. *Chron. fol.* 80. *Euſeb. lib.* 8. *cap.* 18. *lib.* 9. *cap.* 10.

And *Maximinianus*, another Perſecutor, was terribly perplexed with pain in his bowels, and other miſery which came upon him; and the hand of the Lord was heavy upon others who had perſecuted the Chriſtians; yea, and ſome were made to confeſs, that they deſerved thoſe Judgments from the hand of the Lord.

Thus it is evident, that while the Emperors ruled, and had power, Chriſtians ſuffered, and were perſecuted; but afterwards growing numerous, and coming to have the outward power in their hands, they became Perſecutors of ſuch as they counted Hereticks, and were rather crueller then the Heathen, as may be ſeen by the Cruelties they inflicted upon the Proteſtants, a particular Relation of which is at the later end of this Book.

CHAP. III.

Concerning Councils gathered before there was a Pope. Alſo what Decrees they made; and Papiſts *reproved that ſay, None gathered Councils ſince* Peter, *but the* Pope.

THe firſt Council was of the Apoſtles, (*Acts* 16.) *Anno* 46. amongſt whom *James* gave his Judgment, unto whom they all agreed, and wrote accordingly to the Brethren. *So that Peter was not the Head of the Church, as the Papiſts pretend, and cauſe many to believe.*

Again, when *Paul* came to *Jeruſalem*, (*Acts* 21.) *Anno* 56. he

went with the Brethren unto *James*, where all the Elders were Assembled: and there they determined what they thought best to be done.

In the Year 63, After the death of *James*, the Apostles from every place gathered themselves together at *Jerusalem*, and chose *Simon Cleophas* in his stead.

Ninety nine years after Christ, there was two Synods summoned in *Asia*, where *John* the Evangelist was present.

One hundred and sixty years after Christ, there was a Synod in *Ancyra* in *Galatia*, gathered together of the Faithfull, not by the Universal Pope.

In the year One hundred seventy nine, the Brethren in *France* assembled together.

Anno 128, A General Council was called at *Nice* in *Bythinia*, of Three hundred Bishops, by *Constantius Magnus*, not by the Universal Pope.

Anno 350, A General Council was summon'd at *Sardis* by *Constantine* and *Constance* the Emperors.

In the year 355. *Constantine* the Emperor commanded the Eastern Churches to meet at *Nicomedia* in *Bythynia*, the Western at *Armenium* in *Italy*.

Anno 299, A Council of a hundred and fifty Bishops met at *Constinople*, by the Commandment of *Theodosius Magnus* the Emperor.

Anno 450. A Council of Six hundred and thirty Bishops held at *Chalcedon*, by the Commandment of *Martianus* the Emperor.

CHAP. IV.

Concerning some of the Decrees of the General Councils, after the Apostacy began to spread over the Church; and how they contradicted and excommunicated one another; and what Idolatrous Institutions some of them set up, contrary to the Councils and Assemblies of the Apostles and Brethren we read of in the Scriptures.

IN *Asia* sundry Synods were held, in which *Montanus* was excommunicated, and his Heresie condemned. *Eusеb. lib* 5. *cap* 14.

Anno

Anno 193, There was a Synod held at *Rome* touching the celebration of the Feast of *Easter*, where *Victor* excommunicated all the Eastern Churches, *Euseb. lib.* 5. *cap.* 23.

Anno 195, There was five or six Synods held in sundry parts of the World, about the celebration of the Feast of *Easter*, in which the Bishop of *Rome* had no more Authority then the other Bishops. He in his City, and they in theirs were chief; and when he went about to Challenge Authority over the *Easter-Churches*, *Irenæus* Bishop of *Lyons* in *France* reproved him for it. *Euseb. lib.* 5. *cap.* 23.

There was a Synod held at *Carthage*, which is said to have erred about the re baptizing of Hereticks.

In the year 287, There was a Council of three hundred Bishops called together at *Sinuessa*, where the Bishop of *Rome* was condemned for denying Christ, and sacrificing to *Idols*.

In the year 314, There was a Council held at *Neocæsaria*, where among other things, it was decreed, *That none should be made a Priest before he was thirty years old.*

Constantine called a Council to remove the Dissention risen among Bishops.

In the year 330, A General Council was called at *Nice*, of three hundred and eighteen Bishops, by *Constantinus Magnus*, where they condemned *Arrius*, debated the controversie about *Easter*, and laid down a Form of Faith, &c.

Silvester called at *Rome* Two hundred and eighty four Bishops in the presence of *Constantine*, where they laid down Cannons for the government of the Clergy.

In the year 336, A Council held at *Eliberis* in *Spain*, in the time of *Constantine*, decreed, That the Usurer should be excommunicated. That Tapers should not burn in the day times in Church-yards. That Images should be banished the Church. That nothing should be painted upon the Wall to be worshipped.

In the year 340, the Council of *Grangra* condemned the Heretical Opinions of *Eustathius*, and allowed the Marriage of Priests.

A Council held at *Carthage*, decreed, That there should be no re-baptizing; and that Clergy-men should not meddle with Temporal Affairs.

A Council of *Arrian* Bishops met at *Antioch*, where they endeavoured to abrogate the *Nicene* Creed. *Note, one Council throws down what another sets up.*

Anno

Anno 350, a General Council was summon'd at *Sardis*, for the hearing of them whom the *Arrians* had exiled; the Council restored them, and deposed their Accusers, condemned the *Arrians*, and confirmed the *Nicene Creed*.

Anno 355, a Council of *Arrians* held at *Sermium*, scourged among them *Osius*, and made him subscribe unto *Arrianism*.

A General Council was summoned to meet at *Millain*, where the East and Western Churches brawled about *Athanasius*, and dissolved the Council, agreeing upon nothing.

Anno 368. a Council, at *Laodicea* decreed, that the Laity or common people should not chuse the Priest. That Lessons should be read in the Church between certain Psalms, and Service should be read morning and evening. That the Gospel should be read, with other Scriptures, on the Sundays. That Lent should be observed righteously; that Christians should not dance at Bride-houses.

A Council was called at *Illyricum* where the *Trinity, Three joyned in one*, was confessed.

A Council held at *Valentia* in *France*, decreed, That Priests should not marry.

The first Council held at *Tolletum* in *Spain*, decreed, That Priests should marry.

Note. One of these Councils have erred, though the Papists say they could not err.

There was a Council held at *Chalcedon*, where *Chrysostom* was condemned of spite, and for no crime.

A Council was called at *Cyprus*, where through the spite of *Theophilus*, Bishop of *Alexandria*, the Books of *Origen* were condemned.

The third Council held at *Carthage*, decreed, That the Clergy in their years of discretion, should either Marry or vow Chastity; and that the chief Bishop should not be called Prince of the Priests, or Highest Priest, but only the Bishop of the chief See (that is Seat.)

A Council held at *Hippo*, decreed, That Bishops and Priests should look well to their Children. That the Head-Bishop of the Head See should not be called the chief Priest; and that no Scripture should be read in the Church, but Canonical; that is, such as they approved by exact Rule.

The Council held at *Taurinum*, was for the reformation of the Clergy which then was corrupted; *but now much more.*

The

The Council of *Mileu* condemned the *Pelagians*, and *Donatists*, and concluded that Infants were to be baptized.

The Council of *Agatha* decreed, that none should be made Priest before they were thirty years old; and that the Clergy should wear such attire as became their Profession; with many other Constitutions.

The first and second Council held at *Osio*, decreed, that in such Churches where Preachers were not, the Deacons should read Homilies.

A Council held at *Carpentoratte*, decreed, that the Bishop should not poll the Parishes.

A Council held at *Venice*, decreed, that no Clergy-man should be at Wedding-Dinners, Dancing, and hearing of wanton Sonnets, or vain Songs.

All the Bishops of *Africk* came together by the commandment of *Honorius* the *Arrian*, where his Heresie was confirmed, and Four hundred forty four Bishops exiled or banished.

Anno 409, A Synod of Seventy Bishops were called together at *Rome*, where the Canonical Scriptures were severed from such as they counted *Apocrypha*.

A Synod met at *Epaunis*, decreed, that no Clergy man should either Hunt or Hawk; and that throughout the Province, such Divine Service as the Metropolitan, or the chief City liked of, should be retained. *Euseb.*

Note, the Apostles decreed no such thing as this, that we read of in Scripture.

A Council held at *Aurelia*, decreed, that Lent should be solemnly kept before Easter; the Rogation, with the Ember-Days, about the Assention.

A Council held in *Gerundia* in *Spain*, decreed, that every Province should observe one Order of Divine Service; that Baptism should be Ministred only at Easter and Whitsontide, and at other times, if necessity so required; and that the Lords Prayer should be said at Evening and Morning-Prayer. *Euseb.*

A Council held at *Cæsar Augusta*, accursed such as received the Sacrament, and eat it not in the Church.

A General Council was held at *Constantinople*, which decreed, that *Mary* should be called the Mother of God.

The

The First and Second Synods were called at *Lyons*, for the removing of Schism raised in the Church.

Six Synods were held at *Rome* touching the Election of a Bishop, and the Preservation of Church-Goods.

CHAP. V.

Concerning the state and condition of the Church, as it was before there was a Universal Pope: Also what Decrees and Institutions were made by Bishops for the first six hundred years after Christ; and how the Apostacy begun to over spread the Church.

Novatus a Priest of *Rome*, two hundred fifty four years after Christ, abhorred second Marriage, he was condemned as an Heretick, at a Synod held at *Rome* the same year. *Euseb. lib. 6. cap. 48.*

Apostolici were Hereticks in *Pisidia*, who, two hundred and fifty five years after Christ, condemned Marriage, and said the Apostles were unmarried men, *Which is a lye, for several of the Apostles were married men.* Aug. lib. de Hæres. Ephip. Hær. 61.

Originiani were Hereticks, (*Anno* 274) they prohibited Marriage, but committed Fornications, and all uncleanness, and filthiness, and rejected some Bookes of the Old and New-Testament, which made against them. *Ephip. Hæres.* 63.

About three hundred and ten years after Christ, one *Lucina* a holy Maid of *Rome*, dying, made *Marcellus* Bishop of *Rome*, her heir, and gave him all her great Substance, *From that time forth* (saith *Polidore*, Lib. 6.) *the Bishops of* Rome *were greatly enriched, and then came to be puffed up in pride. Which riches the Apostles denied.* Pol. lib. de Incent. cap. ult.

In the year three hundred and ten, *Macarius* was Bishop of *Jerusalem*, he was the means, with *Helena*, that the Cross of Christ was found: *So there was no Cross before among the Apostles.* Socrat. 1. cap. 6. 9.

In the year 308, *Diocletian* the Emperor of *Rome*, was so puffed up with pride, that he would needs be worshipped as God, saying he was brother

brother to the Sun and Moon; and adorned his shoes with Gold and precious stones; he commanded the people to kiss his feet; which practice the Popes afterwards followed. *And this Emperor caused the Christians to be persecuted in the Tenth Persecution.* Euseb. lib. 7. c. 29. lib. 8. c. 2, 3, 14, 19. Soc. lib. 1. c. 2.

In three hundred and eighty years after Christ, the Name *Catholick* beginneth, being instituted by *Damacius* a Bishop of *Rome*.

In the year 391, Set-hours to Prayers instituted by St. *Jereme*.

In the year 394, in Bishop *Ciricius* time, the word *Mass* was brought first into the Church.

In the year 398, *Anastatius* Bishop of *Rome*, decreed, That men should stand up at hearing the Gospel read.

In the year 412, *Cirilius* succeeded *Theophilus* in the See of *Alexandria*, and withall, he challenged to himself more Authority then ever any other Bishop before him. From that time forth he took to himself also the Government of Temporal Matters, and banished all the *Jews*. *And this Bishop went contrary to Christs command, which saith, You are Brethren.*

Felix Bishop of *Rome*, appointed the Feast of *Michael* the Arch-Angel, called *Michaelmas*.

In the year 528, *Justinian* instituted swearing by the Gospel. *Here swearing came in.*

In the year 533, *Agapetus* Bishop of *Rome* first commanded the people to go a Processioning, and to follow the Cross. *Plat. Polid. Deborah*, &c. *This is contrary to Christ and the Apostles.*

Philosophy was not taught in Christian Schools before (nor in the time of) *Justinian* the Emperor, who began to reign in the year of Christ 527. *Part.* 2. *Chap.* 26. *Pag.* 89, 90.

In the year 560, *Gregory* Bishop of *Rome* commanded, That neither flesh, nor any thing that hath affinity with flesh; as Cheese, Butter, Milk, Eggs, *&c.* should be eaten on such dayes as are appointed to be fasted on.

In the year 569 King *Conwall* had alwayes a silver Cross carried before him; and caused Crosses to be first set upon every Steeple in *England*.

In the year 578, *Pelagius* Bishop of *Rome*, decreed, That Sub-Deacon should either leave their Wives, or else their Offices. *All this is contrary to the Apostles.*

In the year 590, *Gregory* Bishop of *Rome* approved and allowed the Feast of *Trinity*. *Gulielm. Durand.*

In the same year he set up Prayers for Saints, Sacrifices for the Dead, and Purgatory, in the Church.

In the year 595, a certain wicked woman, an Empress, requested of *Theodore* Bishop of *Rome*, that Images might be set up in their Churches; and it was agreed that it should be, by the said *Theodore* and his Council. *This is contrary to the Primitive Church.*

In the year 600, *Benedictus* was the first Founder of the Order commonly called St. *Benedict's*: He presumed to invent new wayes, which all the godly Fathers before him never thought of.

Johannes, Patriarch of *Constantinople*, put forth himself, and would needs be called the Universal Bishop of the World: But the Bishop of *Rome* in no case would suffer that, but put a stop to it; but after, the Bishop of *Rome* could take it to himself.

CHAP. VI.

Concerning the several Reliques and Superstitions Practises in the Church of Rome; *Who were the first Institutors of them; and what, and how much of their Idolatry is still upheld by the Protestants Professors in* England *at this day, which was set up since there was a Universal Pope.*

IN the Year after Christ Six hundred and two, *Phocas* murthered *Mauritius* his Master, the Emperor, and slew two of his Sons, and put his Daughters and his Wife to death. And then this *Phocas*, this Murderer, was crowned Emperor; and *Boniface* the third, Bishop of *Rome*, he obtained of this Murderer *Phocas*, to be the Universal Bishop over all the Bishops; and so, that the Bishop of *Rome* should be called Pope. *And here got in the Pope, by murder, Platina Christ. Missus Hen. Pantaleon. &c. Epist. lib. 4. Epist. 32, 33, 34. cap. 76, 77. See. Econ.* fol. 295. And then the Bishop lost the greatest part of Christendom, and all the Churches went together by the ears about him, and the Emperor lost the greatest part of his Em-

Empire. *And here you may see the Pope was set up six hundred and two years after Christ* And this Pope (in the year 605) first decreed, That white Linnen Clothes should be laid on the Altar.

And further (in another Author concerning *Phocas* which murthered *Mauritius* his Master, who was a Noble and Virtuous Man) he obtained, through Treason, the Empire; he also treacherously slew his Children, that none of his should claim the Crown after him. This Murdering Tyrant set up the Bishop of *Rome*, *contrary to Christs command, who said, You are all Brethren.*

And so the Bishop of *Rome*, *Boniface* the third, *Lucifer*-like, exalted in pride above all his fellow-Bishops, challenged to himself the Supremacy and Authority, that he and his Successors after him for ever, should be taken for the chief Bishop, and Universal Head of the Church throughout all the world. And that, from that day forward the Church of *Rome* should be called the Head Church of all the whole World. And that the Church of *Rome* should be in subjection to no other Church, but that all other Churches should be in subjection to it: For until that time, *Constantinople* Church was counted the highest, where the Emperor dwelt; (and before that time, the Church in *Jerusalem* was called the highest) for *Constantine* was a Christian; but in *Rome* their was Heathen Emperors along time after Christ. *Otho frisin Gen Chron. lib.* 5. *cap.* 8. *Marrian Scot. in Anno* 608. *Usperg. in Phoca. Becon. fol.* 295.

It is before recorded, that *Joseph* of *Arimathea*, first preached the Gospel in *England* amongst the *Britans*, in the year sixty four; and about six hundred and two, the Pope sent over to them *Augustine* to spread his Doctrine, with his Silver Cross, Letany, his Procession, Images, Reliques. Canticles, and Books of Ceremonies, charging the *Britans* that they did many things contrary to the Custom of the Church of *Rome*, in their Preaching, Baptism, and keeping of *Easter*, &c. and that they regarded not mans Traditions; but the *Britans* refusing to follow his Commands, he threatned them with War, and to revenge it by death, which immediately ensued. Read *Beda* in his Ecclesiastical History of *England* the second Book, and second Chapter.

Here all people may see that Christianity was planted in England *some hundreds of years before the Popes, Rudiments, Canons, Decrees, Letany, Procession and Images, with the rest of his Trumpery, came*

into England; who lyeth, in ſaying that Chriſtianity came firſt in by them, who came in by Murder and the outward Sword, and hath held up his outward Tradition by Murder, and the outward Sword, ever ſince. Chron. *Ranulph.* Cheſt. *Bec.* fol. 323.

In the year 606, *Boniface* the fourth he inſtituted the Feaſt of *all Souls*, and *All-Saints*, and he got the Temple of *Phocas*, built by *Agrippa*; and conſecrated it to the Virgin *Mary*, and all the Martyrs. *Plat, volat, Polydore Bec.* fol. 355.

In the year 645, At *Rome* (where *Meletus* was preſent) it was ordered that Monaſteries ſhould be erected in *England*, in *Boniface* the fourth's days; and this *Boniface* the fourth inſtitued the Feaſt of *All-Souls*.

In the year 637, *England* firſt divided into Pariſhes.

In the year 640, *Lent* firſt was ſet up in *England*, in Pope *Severinus*'s time. *Carcumbertus* King of *England*, commanded the people to keep *Lent* in *England*. *Segeb.* in Chron. *Pantal.*

In the year 643, Pope *Martin* the firſt ordained that a man ſhould not lye with his Wife, till the Prieſt had hallowed or bleſt his Bed; and the ſame year he ordained Maſs to be ſung openly with a loud voice; and that Churches ſhould be trimmed and dreſſed on Holy-days. *Pol. Paulel Bec.* fol. 322.

In the year 650, Pope *Eugenius* the firſt, ordained that Monks ſhould be ſhut up in Cloiſters; for before that time they did go up and down. *Euſeb. Chron. Cantz.*

In the year 603, Pope *Sabiniani* commanded Lamps ſhould be kept continually burning in the Church; he alſo inſtituted Bells in the Church, and called them *Saints Bells. Plat. Albert. Crantz de Barus*, &c.

He alſo decreed, (in the ſame year) That the People ſhould be aſſembled together to their Service, by ringing of Bells. *Plat. Durand. de Barns Plantal. Bec. fol.* 322.

In the year 636, the Univerſity of *Cambridg* founded or enlarged by *Segebert* King of the *Eaſt-Angles*, *So theſe things were not ſet up by the Apoſtles, but by the Pope.*

In the year 622, *Honorius* decreed, That none ſhould keep company with excommunicated perſons. He alſo deviſed the Feaſt of the Exaltation of the Croſs. *Plat. Pant. Bec. fol.* 355.

In

In the year 622: About this year, being fifteen years after the Pope, came *Mahomet* the Turk.

In the year 635, the firſt Croſs was ſet up in *England* by *Oſwald* King of *Northumberland*, who fighting againſt *Cadwalda*, in the ſame place ſet up a Croſs kneeling and praying there for Victory.

In the year 653, Pope *Vicilianus* brought in Organs firſt into the Church, to make the people merry. *Chron. Volat. Plat.* &c.

Eugenius the fourth was the firſt that appointed Biſhops to have Priſons of their own to puniſh people in.

In the year 664, a Controverſie was in *England* about the obſerving of *Eaſter*.

In the year 676, Pope *Leo* the ſecond, deviſed the Pax, and that it ſhould be kiſſed of the People. *Plat. reſti temp.*

In the year 984, the Election, or chuſing of Popes without the Emperors approbation, was granted by the Emperor. *Whereby it may be noted, that before that time the Emperor had power to chuſe the Pope.*

In the year 666, Pope *Bennet* the ſecond obtained of the Emperor *Conſtantine*, that the Biſhop of *Rome* for ever after ſhould be taken of all men for Chriſt's true Vicar on Earth, and Saint *Peter's* lawful Succeſſor. *Anſelmus Rid. Achilles Rerminius Sebaſtianus Franc.* &c. *Bec. fol.* 295.

This Pope alſo brought it to paſs, that the Biſhop of *Rome* only ſhould be called Pope, that is to ſay, the Father of Fathers; for before that time, all Biſhops generally were called Popes.

In the year 684, Pope *Sergius* the firſt invented the *Agnus Dei*, and commanded that it ſhould be ſung of the Clergy and People together at the Communion. *Plat. Durand. de Barn. Bec. fol.* 341.

The ſame Pope in the ſame year, deviſed firſt the Clothes of the Saints to be kept for Reliques, and confirmed the Feaſt of the Purification of the Virgin *Mary*. *Segeb. Pant. Fec.* fol. 356.

In the year 714, a Council of Pope *Gregory's* the ſecond, was againſt Marriages of Prieſts, and was for the worſhipping of Images in *England*.

In the year 729, the ſame Pope confirmed the having of Images in Churches, and excommunicated the Emperor for aboliſhing them, and ſtirred up his Subjects to rebel againſt him, *Blondus* Chron, Bec. fol. 324.

In

In the year 752, Pope *Zachary* devised Oyl for the Lamps, and invented the Priests Apparel. *Chron. Acbil. Bec. fol.* 304.

In the year 768, Pope *Paul* the first, devised the Service for *Lent.*

The same Pope also commanded, that in the time of *Lent* the Divine Service should be done before the sixth hour in the Morning.

Pope *Constantine* the second, decreed, That no Layman should be Pope. Also he condemned the seventh Council of *Constantinople* as Heretical, for condemning the worshipping of Images; and wrote a Book of worshipping Images, calling them Lay-mens Calendars.

In the year 769, Pope *Constantine* he condemned the Emperor for destroying Images, and made a Decree to establish them in their Churches. *Plat. Pol. Bec.* fol. 324.

In the year 760. *Gregory* the third commanded Oblations and Sacrifices to be offered by the Priests at their Mass for the dead, and made a Law that Images should not only be had in Churches as Lay-mens Books, but that they should be worshipped, and had in greater Reverence then ever they were; and whoever was of the contrary Opinon should be condemned for a Heretick. *Seg. Bland. Plat. Sabel. Becon.* fol. 324.

In the year 772, Pope *Stephen* the third, decreed, That Images should not only be had in Churches, But that they also should be fenced. *Seg. Plat. volat. Bec.* fol. 324.

In the year 716, Pope *Adrian* the first, in his time there was a Council held at *Frankford*, in the which it was decreed, That whosoever did any Service in the Church, he should wear a Surplice upon his back in Service time, and no man to go in his common Apparel without a Surplice, no not so much as the Sexton *Christ. Massæus Becon.* fol 323. *These things are all contrary to Christ and the Apostles.*

The same Pope, about the same time, ordained the Impropriation of Benefices, and granted Priviledges to Monks, Nunns, Canons and the Cloisters.

In the year 897. Pope *Leo* the third ordained Sencing; and a Council held at *Rothemage*, commanded that the Altar should be Senced after the Gospel. *Lib. Cenc. Durand. Bec.* fol. 338.

The

The ſame Pope, in the ſame year, decreed, That all Sundays ſhould be kept holy. *Vitat. Pantal. Sabel.*

Pope *Leo* the third, appointed, That when the child is either Chriſtned or Biſhopped, he ſhould have but one Godfather, be it a Man-child, or a Woman-child. *De Conſecr. diſt. cap. 3. Guli. Durand. Joan. Stell.* &c. *Theſe things are all contrary to the Scriptures.*

In the year 827, there was a Council held in the time of Pope *Paſchalis*, at *Aquiſgranum*, who ordained that no Eccleſiaſtical perſons ſhould wear any ſumptuous Garments or Rings, nor Ouches on their fingers, but Biſhops only, when they were ſaying Maſs in their High-Prieſts Robes. *Chriſtian. Maſſam. lib. Concil. Becon. fol.* 333.

In the year 834, the Feaſt of Holy Trinity inſtituted by *Gregory.*

In the year 848, Pope *Sergius* the ſecond his Name being *Oſporci*, that is, Swines-ſnout, or Hogs-mouth, he changed his Name to *Sergius*. And after that, the Popes of *Rome* took it for a ſpecial privilege to change their Names: So that if he had been a Malefactor before he was a Pope, he called himſelf *Boniface*, which ſignifies Goodneſs. And if he had been a Coward, then he termed himſelf *Leo*, a Lyon. And if he had been a defamed perſon, then he called himſelf *Benedictus*, which ſignifies good Name and Fame. *Chron. Polichron, &c. Lib. 4. cap 10. de Inventor Cerum.*

In the year 850 Pope *Leo* the fourth, he ordained that no Layman ſhould come near to the Prieſt in the time of the Maſs, nor into the Quire. *Seg. Plat. Becon. fol.* 343. This Pope was the firſt that had the Golden Croſs carried before him: *which is contrary to the Apoſtles.*

In the ſame year, in the ſame Popes time, the Monkiſh Religion of the *Camaldinenſes* was deviſed, their Cowle and Cloak, and all that ever they wear from top to toe, was white; They were to go bareſooted, and lye on the ground. He alſo inſtituted the Feaſt of the Aſſumption of the Virgin *Mary*, that it ſhould be kept holy eight dayes. *Pol. Chron. Lib. Germ. Bec. fol.* 313. *Lib. Concil. Seg. 7. Joan. Functius.*

In the year 858, this Pope *Leo* was the firſt that offered his feet to kiſs to Princes. *Volat. Plat. rant. Becon. fol.* 298.

In the year 870, Pope *Nicholas* about this time, was the first that decreed, That the Popes Laws and Letters should be of equal Authority with the Scriptures. He also decreed, that the Service should be in *Latine*, and that Priests should not marry. He also decreed, that *Gloria in Excelsis*, that is, Glory in the Highest, should be sung on *Maunday Thursday*, in Lent. *De Consist. dist.* 1. *glor. Becon. fol.* 343.

In the year 860, Pope *Bennet* the third commanded that Priests should wear Apparel meet for their degree. He also ordained, that the Priests should be present at the Burial of the Bishops, and sing prayers for their souls; and that Bishops should do the like for them. *Fascit. temp. Chron. Becon fol.* 304. *Chron. Plat.*

In the year 871, Pope *Nicholas* made a Law, That no Wife should be held lawful, except she was first blest with a Priest.

The same year, the same Pope first decreed, That no Marriage ought to be in the time of Lent, *Gret. Chron. Bec.* fol 331. *Which is now observed, and is contrary to the Apostles.*

There was also a Decree made in the Council at *Herdonse*. That for *Septuagessima* unto the *Octaves* of *Easter*, and three weeks before *John Baptist*: and again, that from *Advent* to *Twelftide* after *Christmas*, Marriages was forbidden to be solemnized; and if any did marry in those forbidden times, they should be separated. *Quest.* 33. *Chap.* 4. *non oporte.*

In the year 891, was the University of *Oxford* founded by King *Alfred*, which was before a place Dedicated to the *Muses*. *Isaackson Chron.*

In the year 913, In Pope *Sergius* the thirds time, the Order of *Clunasences* Monks came up, and their clothing and rule.

In the year 936, Pope *Theodore* decreed, That Priests should marry, and have their lawful Wives. *Note, this Popes decree is contrary to some former Popes; so that people may see that one of them must needs err.*

In the year 956, Pope *John* the thirteenth, whose Name was *Octavian* he changed his Name, and was a vicious Pope, and made a Law that others might change their Names.

In the year 958, *Abbingdon* Abbey in *Berk-shire*, built by *Ethelwold*. *Isaacson* Chron.

In the year 958. Pope *John* the twenty second, made a Decree, That

That whoſoever did affirm that Chriſt and his Apoſtles had no poſſeſſions, neither in proper, nor in common, the ſame ſhould be taken for a Heretick.

In the year 960, *John* the thirteenth, being Pope, lived not like a Biſhop, giving himſelf wholly to all manner of pleaſure; ſo that in his dayes it became a Proverb, *As merry as Pope John.* He gave himſelf to Whoredom, Adultery, Inceſt, Masking, Mumming, Hunting Maygames, Playes, Robberies, Firing of Houſes, Perjury, Dice, Cards, Robbing of Churches, even from his Youth; he miſuſed his Cardinals, in cropping their Noſes, thruſting out of their eyes, chopping off their Fingers and Hands, cutting out their Tongues, and Gelding them, which was openly laid to his charge in a Synod: and that he committed Inceſt with two Harlots, being his own Siſters; that he played at Dice, and prayed to the Devil to ſend him good look; he raviſhed Virgins and ſtrange woman; he made the Palace of *Lateran* a Stew-houſe, and ſet up Stews and Brothel-houſes; that he had deflowred *Stephana* his Fathers Concubine and one *Raveria* a Widow; that he had put out the eyes of *Benedict* his Ghoſtly Father, and uſed common Hunts; and that he wore armor; that he took a Cup of Wine, and drank to the Devil. But as he was ſolacing himſelf without *Rome* on a certain night, with the wife of a valiant man, he was taken by him in Adultery, and wounded by him with a Dagger, ſo that he died in eight dayes. *Pageon* of Popes. *Yet this was one of the Papiſt infallible Popes, which they ſay cannot err.*

In the year 962, the Monaſtery of *Taniſtoak* in *Devonſhire*, founded by *Ogar* Earl of that Country. *Iſaack. Chron.*

In the year 966, the Cathedral of *Worceſter* built by *Oſwald* Biſhop. *Iſaack. Chron.*

In the year 969, the ſaid *Oſwald* built *Ramſey* Abbey in *Huntingtonſhire.*

In the year 968, *John* the fourteenth was the firſt that conſecrated Bells, upon the caſting of a new Bell in the *Lateran*, the place where the Popes go their proceſſion; which Bell he called *John*, by his own name.

In the year 970, *Thorney* Abbey, founded for Monks, by *Ethelwold* Biſhop of *Wincheſter.*

In the year 972, *Ramsey* Abby in *Hampshire*, built by King *Edgar* for Nunnes.

In the year 973, *Wilton* Nunnery in *Wiltshire*, built by King *Edgar* and his Daughter *Edith*, who was made the first Abbess.

In the year 976, *Amsbury* Nunnery in *Wiltshire*, built by the Wife of King *Edgar*. *Acts and Mon. p.* 1021.

The Pope had three Crowns set on his head: *Which exceeds Christ who was crowned with thorns.*

In the year 1049, Pope *Leo* the ninth appointed the Priests houses to be built near unto Churches, *Quest.* 12. *chap.* 1. *Necess. Nauclerus Joan. Stel. de Barns. Bec. fol.* 305.

In the year 1038 Pope *Gregory* the sixth, in his time the shadowed Valley order of Monks, under *Benner's* Rule, with changing of black coats into grey, were set up. *Chron. Poll. lib. Germ. Bec. fol.* 314.

In the year 1040, Pope *Leo* the ninth made certain Songs of the Saints, *Segeb. Chron.*

In the year 1086, Pope *Urban* the second, made a Decree, that Subjects are not bound to keep their Oathes unto Princes, if they be excommunicated either by the Pope or Bishop. *Yet the Papists say the Pope is infallible.* He also ordained that Priests should say every day Ladies Mattens openly in the Church, and on Saturday the whole Service should be of the Lady. *Sabl. Joan. Stel. Nauc. Guil. Durand.*

In the year 1073, Pope *Gregory* the seventh ordained, that from *Easter-day* unto the Saturday before the Feast of the *Trinity* there should be said at Mattens but three Psalms, and three Lessons only, and at all other times nine Lessons.

In the year 1049, *Leo* the ninth was the first that presumed to make Saints, who made *Gerrardus* a Bishop, a Saint, *Christ. Masseus Bec. fol.* 356.

In the year 1050, worshipping of the Virgin *Mary* was first occasioned by the impiety of *Nestorius*, which now is held amongst the Papists for Catholick Doctrine, and confirmed by the Popes, together with the Worshipping of Images, and painting Christ as a Babe in his Mothers Arms, to put people in mind, as they say of the Worship due unto him; which in process of time was turned into the worship of the Mother without the Son. The Papist Preachers

and

and Writers inventing praiſes, epitaphs, and religious ſervices to be ſaid unto her, inſomuch that about the year one thouſand and fifty, a daily Office was inſtituted to the bleſſed Virgin, diſtinguiſhed by ſeven Canonical hours.

In the year 1059, in the Council of *Lateran*, under Pope *Nicholas* the ſecond, was hatched and invented the term of *Tranſubſtantion*. *And ſo not by Chriſt.*

In the year 1089, a Council in Pope *Urban* the ſecond's time, decreed, that Prieſts ſhould be contented with one Benefice at one time.

In the year 1100, Pope *Leo* Pope *Victor*, Pope *Honorius*, and Pope *Nicholas*, with others, invented and made the Sacrament of the Sign of Chriſts body and blood, the true natural, real, corporal, carnal, ſubſtantial, *&c.* and Body of Chriſt, God-man, fleſh blood, bones, ſinews, guts and loins, even as he was born of the Virgin *Mary*, and hanged on the croſs; ſo the ſubſtance of bread and wine is turned into the natural body and blood of Chriſt, and ſo they handled him with their hands, and put him in their mouthes.

In the year 1125, about this time the Popes Legate envying againſt married Prieſts at *London*, was found in bed the ſame night with a Strumpet. *Iſaack. Chron.* p. 318. *Ranulphus Ceſtrenſis, Pol. in Hiſt. Angl. Chron.*

In the year 1120, *Callixtus* Pope, ordained that no Lay-man ſhould meddle with the tenths, under pain of a great curſe.

Pope *Innocent* the ſecond, decreed, that Sub-Deacons, Deacons, and Prieſts ſhould not marry; and if they married, they were to loſe their Benefices. *Diſt. Chap.* 18. *decrevimus Joan. Lizard Bec. fol.* 306.

In the year 1106, Pope *Paſchal* the ſecond being choſe Pope, would not take the place till the people had cryed three times, *Saint Peter chuſeth thee:* then having a purple Robe on him, and a Mitre on his Head, he was brought on a white horſe to *Lateran*, where he received the Popes Scepter, and had the Girdle put about him, whereon were hanged ſeven keys, and as many ſeals. *Pageon of Popes. Here peoples ignorance may be ſeen; Was* Paul *or* Peter *ever deckt in this manner, with the pomps of the world? No, no, poor ignorant people!* Peter *denied the glory of the world.*

In the year 1110, *Petrus Heremita*, a French man, of the City of *Annias*, firſt of all deviſed Beads to ſay Ladies Pſaltery on, *Chri. Pol. Bec. fol.* 334. *and not Chriſt, nor the Apoſtles.*

In the year 1120, Pope *Calixtus* the ſecond, pronounced all ſuch excommunicated, as took money either for baptizing or burying

In the year 1261, Pope *Alexander* the third compelled the Emperor to lye down, and he ſet his foot upon his neck, crying out with a loud voice, *It is written, Upon the Adder and Cockatrice, Lyon and Draggon, thou ſhalt tread. Naucletus Sabel. Jac. char. Bec. fol.* 298. *Hearken people what he calls the Chriſtian Emperor.*

In the year 1170, Pope *Honorius* the third, in his time were ſet up the White-Fryers and Grey-Fryers, with Cloaks, and no Shoes. *Lib. germ. Pol.*

In the year 1161, the ſame Pope ordained, that none ſhould be Saints, except they were firſt canonized and admitted to be Saints by the Biſhop of *Rome*'s bull; and from that time the Popes began to make Saints. Under the Reign of Pope *John* the twenty ſecond, they made above five thouſand Saints as they called them; *ſo not Chriſt. Der.* 3. *tit. chap.* 46. *Reliq*; *Polid. Panteleon. Becon. fol.* 357.

In the year 1195, Pope *Innocent* the third decreed, that all the *Apoſtles* Eves ſhould be faſted on, except *Philip* and *Jacob*, and *John*; and this Pope invented the *Pixes*, and boxes to put the Sacramental bread in. *Paul. volat. Phri. Pantal.*

In the year 1195, the ſame Pope crowned *Otho* the Emperor, and afterwards depoſed him again, and ſaid, *It lyes in my power to ſet up and pluck down Emperors, Kings and Princes at my pleaſure; for all power is given unto me both in Heaven and in Earth.* Sebaſt. Frank. Chron. teton. faſc. temp. Paulis phrig, *&c*, Becon. fol. 298. *Mark people. this is Lucifer in his pride, this is not* Peter *in his Chair*; Peter *uſed no ſuch language nor authority.*

In the year 1193, the ſame Pope decreed, that the Cardinals ſhould for ever wear red Hats on their head. *Joan. Loz. Chron. Stel. Chriſt. Maſſæus.*

In the year 1195, the ſame Pope ordained, in the Council of *Lateran*, that whenſoever the Sacrament of the Altar is carried about, there ſhould be born before it a Bell ringing, with a Light,

to

to cauſe the people to kneel down and worſhip it. *Jacobus de Viſaco Becon. fol.* 329.

In the year 1204, *Guido Aretinus* deviſed firſt of all prick-ſong in the Church, (*viz.*) theſe ſix notes, *ut, re, my, fa, ſo, la. Chriſtianus Maſſæus Bec. fol.* 335.

In the year 1214, Pope *Honorius* the third, commanded that the Miſſal Bread ſhould be heaved and lift up above the Prieſts head, at a certain time, and that all the people ſhould fall down and worſhip it; *and ſo not God Extrade Seleb. Miſſ. Biel. ſuper Can. Miſſæus, Lect.* 4. 9. *Dec.* 3. *chap.* 10.

In the year 1214, the ſame Pope commanded; that the Sacrament of the Altar ſhould be worſhipped and kneeled unto, and that it ſhould be born unto the ſick in a moſt reverent ſort, yea, and that with Candles lighted, though at noon-day. *This was in a time of darkneſs.*

In the ſame year, Pope *Honorius*, aforeſaid, decreed, that a woman might be ſeparated from her Husband, if ſhe did not like him.

In the year 1215, Pope *Innocent* the third did firſt of all forbid that the Lay-people ſhould receive their Communion in both kinds.

In the ſame year, the ſame Pope diſallowed the Decrees of Pope *Julius* and Pope *Gregory*. *See* (*theſe counted infallible that cannot err*) *how they contradicted one another.*

The ſame Pope Decreed, that Fonts ſhould be hallowed, and Bells chriſtned; and no Prieſts ſhould wear a Beard, or long hair.

In the ſame year, Pope *Innocent* the third ordained Auricular Confeſſion, that all men, women, and children, as they are at age, ſhould confeſs their ſins to the Prieſt, at leaſt once in the year. *Paulus phri. Maſſ. Polyd. Bec. fol.* 332.

In the ſame Pope's time, the croſſed Fryers Order was ſet up, who wore a black cope, and carried a croſs in their hands. *Chron. lib. Germ.*

In the year 1225, in the ſame Popes time, was the order of the Nunnes of St. *Clare* invented. *Theſe things Chriſt and his Apoſtles did not decree.*

The

The same Pope, amongst other devices in his time, brought in this, That Lights should burn in the Church before their God's Body.

In the year 1220, in the same Popes time, the Order of Black-Fryers came up. *Lib. ger. Joan. Laz. Pol.* &c.

In the year 1225, *Gergory* the ninth appointed the Feast of the Nativity of *John* Baptist to be kept holy; and the same year he ordained *Salva Regina* to be sung in Churches with all Devotion. *Chron. ger. Bec. fol.* 355.

In the year 1242, Pope *Innocent* the fourth ordained the Feast of the Nativity of *Mary* the Virgin, with the *Octaves* thereof. *Volat. Sabel. Pant. Bec. fol* 355.

In the year 1254, Pope *Urban* the fourth ordained the Feast of the Sacrament of the Altar, with indulgences, and pardons, and ordered to be kept holy the Thursday after *Trinoty* Sunday, and the Feast of *Corpus Christi. Christ. Mass. Joan. Stel pol. Pant. Becon. fol.* 354.

In the year 1242, Pope *Innocent* the fourth, in his time it was agreed in one Council at *Lyons*; what holy-days should be kept holy, *viz.*: Sunday should be kept from Saturday at noon, to Sunday night; and the Feast of the Nativity of Christ, of Saint *Stephen*, and St. *John the Evangelist*, and *Childermas-day*, called *Innocents*, and Saint *Sylvester*, and *Circumcision*, and *Epiphany*, with *Easter*, and the whole weeks that go before and after; and the Ascention of Christ, of *Whitsuntide*, and the two dayes following, Saint *John* Baptist, and the twelve Apostles dayes; Saint *Lawrence* the Martyr his day; St. *Michael*, called *Michaelmas* day, *All-Saints* day, St *Martin*. All these the Pope set up to be kept holy (but not the Apostles) One thousand two hundred forty two years after Christ. And a Council at *Tollatain* decreed the keeping holy the Feast of the *Annuntiation* of the Virgin *Mary*, called *Lady-day*, and the Feast of the Nativity of Christ, called *Christmas*. *Lib. Concil. Pollyd. Guilielmus Durandus Bec.* fol. 356. *See you Protestants, who were the first setters up of your Holy-days.*

In the year 1252, in *Innocent* the fourth's time, the Bible was divided into Chapters.

In the year 1250, the *Priory* for Grey-Fryers, founded in *Nottingham* by King *Henry* the third.

In

In the year 1253, the *Priory* of *Auſten-Fryers*, founded by *Humphry* Earl of *Hereford*.

In the year 1254, Pope *Alexander* the fourth, in his time was the Order of Begging-Fryers confirmed. *This is contrary to the Apoſtles, who ſaith, Thoſe that did not work, ſhould not eat.*

In the year 1272, Pope *Gregory* ordained, That at the chuſing of a new Pope, the Cardinals ſhould be ſhut up in a houſe, and ſhould neither eat nor drink, till they had choſen a new Pope, when the old one was dead. *Chriſt. Maſſ. This was not the way of Chriſt and the Apoſtles, in making Miniſters.*

And *Boniface* the ſecond ordained, that the Pope ſhould be choſen in three day, leſt the Church ſhould lack a Head. *So it ſeems Chriſt is not the Head of their Church.*

In the year 1272, at a Council held at *Lyons*, the Conclave was ſet up, and bowing the knee to the Name of Jeſus inſtituted; *which practice the Proteſtants follow.*

In the year 1276, Pope *Innocentius* the fift, was crowned in *Peter*'s Church: This is contrary to Scriptures, and contrary to the Apoſtles, and *Peter*, when Chriſt choſe them, or they choſe others. In the primitive times they had not treble Crowns ſet on their Heads, no, nor Chriſt himſelf, who is King of Kings, and Lord of Lords, who teſtified againſt the World, that their works were evil.

In the year 1286, Pope *Boniface* the eighth ordained the Feaſt of the four Evangeliſts, *Matthew*, *Mark*, *Luke* and *John*, to be kept Holy, *Faſc. temp. Chriſt. Maſſ. Joan. Stel. Bec. fol.* 356.

In the year 1290. Pope *Boniface* the eighth appointed the year of *Jubile* to be kept every hundred year, and granted that to all them that would go to *Rome* in the year of *Jubile*, to viſit the Temple of *Paul* and *Peter*, he would pardon them all their ſins. This Pope ſaid he was Lord of all the World, and all the Emperors, Kings and Princes owed obedience unto him: Here is the Whore got on the Beaſt: But this Pope reigned like a Lion, and died like a Dog; *Here was the end of this* Lucifer. *Raunulphus Ciſtrenſis Polli-dor. Bec. fol.* 358.

In the year 1290, The ſame Pope *Boniface* was carried on mens ſhoulders, exalted *Lucifer*-like, with a naked Sword before him; and he lived like a Lion, and died like a Dog; he called himſelf Lord

Lord of the Word, both Temporal and Spiritual; and this Pope *Boniface* spake through a Reed through a Wall to the Old Pope of *Rome*, to leave his Popedom; and the Old Pope thought it had been a Voice from Heaven, and so left his Popedom, and *Boniface* got it. *Now are these Fellows fit for* Peter's *Chair, or* Sodom's *Tower; here's the Beast with his two Horns like a Lamb, spoken of in the* Revelations, *Albertus Trantzius Fascit. temp. Pantelion. Becon.* Fol. 298.

In the year 1300, Pope *Boniface* the eighth made a prayer to be said daily before the Image of the Cross, and as many dayes pardon as there are gravel-stones in the Sea, and grass on the Earth.

In the year 1297, Pope *Celestinus* the fifth, in his time the Order of Monks came up, that their cloak, coule and cap should be blew.

In the year 1286, Pope *Gregory* the eighth made a Decree, That none should take a Nun out of the Cloister to marry her.

In the year 1336, in Pope *Clement* the third's time, sprung up a sort of Monks, their manner was to go from place to place, having a Banner upon a Crucifix born before them; they did pennance by scourging themselves with a great cord-whip, *Joan. Laz. Mat Palm. Christ. Mass. Bec. fol.* 315.

In the year 1368, Pope *Urban* the fifth, in his time the order of Jesuites was invented, and they were Lay-men addicted to prayer.

In the year 1390, Pope *Urban* the sixth made the Visitation of *Mary* Holy day.

In the year 1309, Pope *John* the twenty second ordained, that Bells should be tolled every day thrice in the Evening, and that every man should kneel down straitwayes, and say three *Ave Maries. Chron. Joan. Stel. Bec. fol.* 322.

In the year 1410 *John Wickliff* was excommunicated at *Rome*, though he dyed in the year 1386.

In the year 1425, Pope *Calixtus* the third invented the Feast of the Transfiguration of Christ, and commanded it to be kept with as large indulgences as the Feast of *Corpus Christi. Mat. Pol Joan. Stel. pant. Bec. fol.* 355.

In

In the year 1438, Pope *Alexander*, and Pope *Eugenius*, granted there is a Purgatory to purge Souls after this life, and that they should confess the Bishop of *Rome* to be the Vicar of Christ, the Successor of *Peter*, and the Supreme Head of the Church throughout the world.

In the year 1455, Pope *Gallixtus* the third, made a Decree, that every day at twelve a Clock, the Sexton should toll Noon; and so many as hear the Bells, straitways should say an *Ave-Mary*. *Phil. Bergom. Bec.* fol. 322.

Durandus saith, That Bells be of such vertue, that they stirred men to devotion, and preserved the minds and bodies of the faithfull from all danger; and it was his opinion, that they drove away all wicked Spirits and Devils. *Ration. di. off. Bec.* fol. 322. *This is a lying imagination, and denies Christ, (who destroyed the Devil,) and set up a Bell instead of Christ*

In the year 1469, Pope *Sixtus* the fourth ordained the Feast of the *Conception* of the Virgin *Mary* to be kept holy, and the Feast of *Anne* her Mother, and *Joseph* her Husband, to be kept holy. *Decreft. Extravagant. Joan. Liz. Bec. fol.* 356.

In the year 1488, *Brazan-Nose* Colledg in *Oxford* was founded by *William Smith*, Bishop of *Lincoln*.

In the year 1479, the cruel Inquisition first began in *Spain* by King *Ferdinandus*, and *Elizabeth* his wife. *The Papists hold, that the Fathers the Inquisitors cannot err.*

In the year 1490, Pope *Leo* the ninth holding a Council at *Vercellis*, was one that presumed to make Saints. *So he put Christ aside, and denied him.*

1493 Pope *Innocent* was the first that preferred his Bastards to honour; he made one of his Bastards a Prince of *Cicilia*, and another a Cardinal, and another the Duke of *Spain*. He said Either the Pope shal spoil *Philip* of his Crown and Empire or else *Philip* shall take from the Pope his Apostolical Dignity. Amongst many other Decrees made by him, he decreed Marriage of the Clergy to be disannulled for ever. *Isaack Chron. p.* 368. *Note, here Wars arose from the lusts, as saith* James; *and here's the fruits of him that denied Marriages.*

In the year 1513, in Pope *Leo* the tenth's time, they cursed by Bell, and Candle. *Book of Martyrs, Vloume the second*, pag. 312.

And another Author ſayes, It was brought up by a Council held at *London.*

In the yeer 1537, the Concubines of the Prieſts are of Eccleſiaſtical Juriſdiction; by the Popes Law they might have concubines. *Yet theſe Popes do deny Prieſts Marriage, and yet allow them Concubines.*

In the year 1003, the Opinion, to think the Maſs to help Souls in Purgatory, was confirmed by Pope *John* the nineteenth, by reaſon of a dream, wherein he dreamed that he heard and ſaw the Voices of the Devils lamenting and bewailing that ſouls were delivered from them by ſaying of Maſſes and Digreſſes; therefore he did approve the feaſt of *All-ſouls*, brought in by another Pope; moreover he ordained the Feaſt of *Allhallows*, in the year One thouſand and three.

The Papiſts Conjurations of Salt.

I conjure thee, thou Creature of Salt, by the (Croſs) living God, and by the (Croſs) true God, and by the Croſs) Holy God, *&c.* that thou mayſt be made a Conjured Salt, to the ſalvation of them that believe; and that unto all ſuch as receive thee, thou mayſt be health of ſoul and body, and that from out of the place thou ſhalt be ſprinkled, may flye away all Fancy, Wickedneſs and Craftineſs of the Devils ſubtilty, and every foul ſpirit.

The Papiſts Conjurations of Water.

I conjure thee, thou Creature of Water, in the Name of (Croſs) God the Father Almighty, and in the Name of (Croſs) Jeſus Chriſt his Son our Lord, and in the Vertue of (Croſs) the Holy Ghoſt, that thou become a Conjured Water to expel the Power of the Enemy. *Here the Pope is ſmothered with his own ſmoak.*

Pope *Leo* the third, Pope *John* the ſeventh, Pope *Adrian* the firſt, with others, made Decrees for eſtabliſhing of Images.

Leo the third, Emperor of *Greece*, decreed that Images ſhould be taken out of the Churches, & burnt openly at *Conſtantinople.* The ſaid Emperor threw out of the Temple all the Images, and burnt them in the open Market. *This was contrary to the Pope.*

Pope *Eugenius* decreed, that Children which were to be Chriſtned, ſhould have a God-Father, and a God-mother.

A Council held at *Rotomage*, decreed, that their Sacrament, the Prieſts ſhould put it into the Lay-peoples mouths, & that they ſhould not touch it with their hands; contrary to the uſe and practice of the primitive

primitive Chriſtians, many hundred years after Chriſt. *Lib. Council. Bec. fol.* 329.

In Pope *Urban* the Firſt's time, was the Order of the Nuns of Saint *Biget*, invented by *Brigeta*; and that the Nuns ſhould be cloſed above in a Cloſet, and the men beneath.

Pope *Nicholas* the firſt, ordained that no temporal man, whether King or Emperor, ſhould have ought to do with thoſe things that appertain to the Prieſt.

In the time of Pope *Alexander* the third, there was one *Victor* a Pope; ſo *Alexander* got his Popedom by money, and force of Ships and Arms, in the year One thouſand one hundred ſixty one. And this Pope Compelled *Lewis* King of *France*, and *Henry* King of *England*, to be his Lacquies, and to run on foot by him, holding his Horſe bridle, one of the right hand, and the other of the left, leading him through the ſtreet in his pomp. *This is like the glory of the World, this is not like* Peter.

In the year 757, *Stephen* the third, he was the firſt Pope that was carried on mens ſhoulders. *Where was Chriſt or* Peter *ſo carried? vit. Pant.*

In the year 1075, the Emperor depoſeth the Pope, and the Pope excommunicates the Emperor, and ill requites the Emperor for his love who gave him power to be choſen Pope without his election.

Pope *Gregory* the nineth ordained that the Sacring-Bell ſhould be rung when the Prieſt liſted up the Myſtal Bread and Chalice above his head, to move the people to behold that new-found god which they worſhipped in knocking, kneeling, and lifting up of hands to a piece of Bread.

Crates Malleotes a Heathen, he brought the ſtudy of Grammar into *Rome*, in the year of the World Three thouſand ſeven hundred eighty nine.

Pope *Boniface* the ſeventh procured a company of men to take his part, by whoſe means he took Pope *John* the fifteenth, and put out his eyes, and then threw him into Priſon. *Boniface* died not many day after, who after his death, was drawn by the feet through the ſtreets of *Rome*, in the year Nine hundred ſeventy ſix.

Pope *Stephen* the ſixth, ſo envied the name of his predeceſſor *Formoſus*, that he abrogated and diſſolved his Decrees; and taking up his body after it was buried, he cut two of his fingers off his right hand,

and commanded them to be cast into the River *Tyber*.

Pope *Sergius* caused the Body of *Formosus* where it was buried, to be taken up; and afterwards sitting in the Papal See, first degraded him, then commanded his head to be smitten off, with the other three fingers that were left, (as *Sigebertus* writeth) which done, he caused his body to be thrown into *Tyber*, deposing all such as by the said *Formosius* before had been consecrated and invested. By this Murderer, Pope *Sergius*, first came up the use to bear about Candles on *Candlemas-day*, for the purifying of the Virgin *Mary*, *Anno* 684. *Durand. G. Achil. Becon.* 351.

It is recorded of Pope *Hidlebrand*, that he enquired of the Sacrament a Divine answer against the Emperor; and because it did not speak, he threw it in the fire, and burned it. *Sure the Papists will allow this Pope erred.*

After the death of Pope *Clement* the fifth, the Romish See stood vacant two years and three moneths. *Book of Mar. vol.* 1. *p.* 487.

Pope *Gregory* the third was the first that brought into the Mass the Canon or clause for Reliques; also he brought into the Memorial, the Offering and Sacrifice for the dead.

Pope *Zachary* brought in the Priests Vestures and Ornaments.

Constantius was the first that gave his feet to be kissed of the Emperors, about the year Seven hundred, *Book of Mart. vol.* 1. *p.* 176.

Henricus the Emperor, with his Wife and Child, bare-footed and bare-legged, waited on Pope *Hidlebrand* three dayes & three nights, at the Gates of *Canusium*, before he could be suffered to come in.

Pope *Sylvester* the second was accounted a great Sorcerer.

Pope *Alexander* the second was forced into a Chamber by Souldiers, and there beaten by Pope *Hidlebrand*. *This is contrary to the Apostle, who said, A Bishop must be no striker.*

King *Ines* ordained in *England* before the Conquest, that Infants should be baptized within thirty dayes.

Pope *Urban* the Second, amongst many other enormities, concluded, that no Priests son should be capable of Orders: *And yet Priests must not marry.* Pageon of Popes fol. 87.

Bishop *Bonner* said, If an Image be made a god, it is no Idol. *Thus you may see, the Papists are contrary to the Scriptures, and God, who forbiddeth to make Images of him, or the likeness of any thing in Heaven above, or in Earth beneath.* Fox. vol. 3. p. 262.

CHAP.

CHAP. VII.

Concerning Hereticks.

Judas Iscariot was the first Apostate that fell from the truth; who sold his Master to the covetous Priests for thirty pieces of silver; and slew his Father, married his Mother, and in the end hanged himself. Read *Euseb. Chron.*

In the year 163, *Demas* which *Paul* spake of, forsook the truth and became an Idol-Priest at *Thessalonica: Pilate* that gave sentence upon Christ afterward slew himself.

Marcellina the Heretick, worshipped and offered Incense unto the Images of Jesus and *Paul*, &c.

In the year 81, *Cerinthus* the Heretick dreamed that the Kingdom of Christ should become Earthly; and that Christ should reign on the Earth a thousand years.

Montanus, the Heretick forbad Marriage, and commanded abstinence from certain meats, as unlawful.

In the year 287, *Marcellinus* the Heretick, Bishop of *Rome*, denied Christ, and offered sacrifice unto Idols; for which he was condemned by a Council of three hundred Bishops called together at *Sinessa*: *whereby it appears the Bishop of* Rome *erred, and was fallible.*

In the year 340, *Eustathius* the Heretick forbad Marriage, made Laws of Fasting, and parted married souls asunder; he abhorred the Offering of the Married Priests; he was condemned by three Councils For his cursed Doctrine. *And how cometh this Doctrine now to be blessed after the six hundred years, when the Pope got up, which before was cursed? but it seems the Pope doth bless the Doctrine of the Hereticks now, which formerly the Councils cursed.*

In the year 351, *Liberius* Bishop of *Rome* yeilded to the *Arrians*, (as *Jerom* saith in his *Chron.* and *Catalog.* &c.) and subscribed unto their Heresie to save his place. *It seems he was not infallible.*

In the year 383, *Collyarians* were Hereticks which worshipped the Virgin *Mary*, *as the Papists do now, like them Hereticks which were condemned.*

In the year 401, The Monks of the Deserts of *Egypt*, in their vain imagination, thought that God had a Carnal Body; from whom first

arose

arose that invention of painted God the Father like an old man with a grey beard; *which is still used to this day by the Image-worshippers.*

In the year 404. *Pelagius* a Heretick, said, that the Grace of God was given to us according to our merits; *Hereticks corrupted the Works of the Ancient Writers.*

A Sect of Heretick went always bare-foot.

In the year 47, And *Simon Magus* the Sorcerer was honoured at *Rome* with a Picture; *And wherein do the Papists differ (who are worshippers of Images) from those that worship the Image of* Simon Magus? *are not they likewise Idolaters?*

CHAP. VIII.

Something concerning Indulgences, Pardons, Priviledges and Stations of Rome, *truly Copied out of two old Books, one in* Latine, *the other in* English; *See* Becon's *Works, out of which all these things are extracted.*

IN *Rome* seven of the Steeple-houses, called by the Papists Churches, are priviledged above all others with great Holiness and Pardons.

The first is called St *Peters* Church, which has twenty nine steps up to it, and as oft as a man goeth up and down them stairs, he is released of the seventh part of Penance enjoyned: This was granted by Pope *Alexander.*

And above the door is an Image of Christ, and between his feet standeth one of the Pence that God was sold for; and as oft as any looks upon that Peny, they have fourteen hundred years of Pardon; and in the same Steeple-house are eleven Altars, and at every Altar is forty eight years of pardon.

Also the Priests say, that as many times as a man goeth through the Crowds at the same Steeple-house, he hath four hundred years pardon.

At one of the Altars in the said Steeple-house, is five hundred years of Pardon; and every high Feast a Soul out of Purgatory.

And as oft as a man followeth that they call their Sacrament to sick bodies, he hath one thousand four hundred years of Pardon for his sins.

Pope

Pope *Sylvester* granted to all them that daily go to the said Steeple-house, the third part of all his sins released.

And upon the one side of the said Steeple-house, lyeth a Yard called Gods Field, and there they bury none but poor Pilgrims.

In the Chappel at *Rome* called *Jerusalem*, Women do not enter, only once in the year, at which time they have a full Remission granted of their sins, none excepted.

In the Church of Saint *Cater* is two hundred years of Pardon.

In the Church of Saint *Fœlix* is forty years of Pardon.

Unto every one of them called Churches, have they ordained a certain number of Pardons, to all that come to them, and in *Lent* the Pardons are double.

Part of their Stations are as followeth.

In the Circumcision of Christ, the Stations are to the Church of their Lady, so called.

On the *Epiphany*, the Stations are to St *Peters*.

On the Sunday called *Septuagessima*, the Stations are to Saint *Lawrence* without the Walls.

On the Sunday called *Sexagissima*, the Stations are to Saint *Paul* the Apostle.

On *Ash-Wednesday*, the Stations are to Saint *Sabine*.

On the first Sunday in *Lent*, the Stations are to St *John Latrine*.

On *Christmas*-day, the Stations are at the first Mass unto Saint *Mary Major* in the Chappel, in the Manger of their Lord as they call him, into the which Women do not enter.

And for every day called Holy-day they have Stations appointed to what place to go; which Stations Pope *Gregory*, Pope *Cornelius*, and divers other Popes of *Rome* from time to time have invented and devised; and that all that come to them, and give them any thing towards the maintenance of them, they have ordained, that they shall have Remission and Pardon of sins.

Also, certain did grant Indulgences and Pardons to all such as devoutly said certain Prayers, or Ave-Maries; *which is contrary to Christ and the Apostles.*

Pope *Sixtus* granted to all them that should say this Prayer before the Image of our *Lady*, (as they called her) and her Son, one thousand,

one

one hundred years of pardon, *Ave Sanctissima Maria*, &c.

The Bishop of *York* and Bishop of *Canterbury*, and nine other Bishops, in the dayes of King *Henry* the seventh, granted forty dayes of pardon for every *Ave-Maria* and for *Gratia Plena* one hundred days.

The Hallowing of Candles.

Upon *Candlemas*-day the Priest turning himself to the South, desires his God, that his Candles which he had there in his hand, might receive such a strength and blessing through the token of the Holy Cross that being lighted, the Devil might fly away, and tremble for fear, and after Even-Song, the Priests distributed to the people their portion of Candles, which they esteemed highly of; and if any Thunder, Lightning or Tempest arose, then their Candle was lighted with faith, that that would quiet the Tempest, and drive away bad spirits.

They also Hallowed Fire and Bowes, and Hallowed Ashes on *Ash-Wednesday*, and Hallowed Incense, Myrrhe, and other Perfumes, and many other things.

The Priests also hallowed Cheese and Butter.

CHAP. IX.

The manner of the Priests Hallowing the Font

FIrst he makes two Crosses in the Water with his right hand, and then says a short Prayer, saying, *Wherefore I bless* Cross *thee thou Creature of Water, by* (Cross) *the living God*, &c. And then he makes a Cross in the Water again, and says another short Prayer as before, and then takes a burning Candle, and drops it into the Water after the manner of a Cross, and then crys aloud a few words over *it, That the Holy Ghost would descend into it, to make it fruitful, that it might have power to regenerate and beget a new.*

This being done, he breathes thrice into the Font, and then he puts Oyl into the Water, and then Cream and says some few words over them, crossing them, &c. *People, you read none of this in Scripture, in the Primitive Church.*

Of the Papists Hallowing the Marrying Ring.

For Hallowing of the Womans Ring at her Wedding, this Prayer following, is appointed to be said by the Priest.

Hallow-

Hallow thou (Crosse) Lord, this Ring, which we bless (Crosse) in thy holy Name, that what Woman soever shall wear it, may stand fast in thy peace, and continue in thy will, and live, and grow, and wax old in thy love, and be multiplied into the length of dayes; and then he sprinkles holy Water on the Ring.

The Papists pray for souls departed.

The Priest while he sayes his prayer, stand, with his face Eastward, and looks unto the high Alter, and then turns him to the people, and sayes, Ye shall pray for all Christian souls, for all Bishops, Clerks Curats, and for the souls of all Christian Kings and Queens, and especially for the Kings of *England*, and for all souls that to this Church have given Book, Bell, Chalice or Vestment, or any other thing by which the Service of God is the better done. *Did you ever hear such Trumpery.*

CHAP. X.

Concerning Hollowing the Church.

WHen any Church is be hallowed, first all the People must depart out of the Church, and the Deacon must remain there only having all the Doors shut fast to him, the Bishop, with the Clergy, stand at the door, and make holy Water mingled with Salt: In the mean season, twelve Candles must be set up within the Church burning before twelve Crosses, that are appointed upon the Church Walls: After the Bishop, accompanied with the Clergy and people, go three times about the Church without, the Bishop having in his hand a Staff, with a bunch of Hysop on the end, with which he casts Holy water upon the Church-Walls? and as the Bishop goes round, every time he comes at the door, he strikes the Threshold with his Staff, and sayes in Latine; *Lift up your Gates, O ye Princes, and be ye lift up, O ye Everlasting Gates, and the King of Glory shall enter in.* Then the Deacon sayes, *who is this King of Glory?* Then the Bishop answers, *It is the Lord Strong and Mighty, even the Lord Mighty in Battel.* Note, *This King of Glory is the Bishop, and the Everlasting Gates is the Steeple-house door.*

The third time the Deacon opens the door to him, and he and the Clergy enters, but the people ſtand without ſtill; and then the Biſhop ſays the Letany; and then a Croſs of Aſhes and Sand is made on the Pavement, whereon the Alphabet or Chriſt-croſs-row is written in *Greek* and *Latine*; and then the Biſhop with Salt, Aſhes and Wine conſecrates the Altar, and then annoints the aforeſaid twelve Croſſes on the Wall with Cream, and then the people may come in, and ring the Bells for joy.

This is to be noted, *That if the Wine be frozen in the Chalice, the Prieſt muſt ſo long breath upon it, till it be molten, and the Ice diſſolved; and if it cannot be ſo done he may put fire to it.*

CHAP. XI.

Concerning Hallowing of Beads.

IN their Prayer to their God, they ſay, *We beſeech thee that thou wilt vouchſafe from the Seat of thy Majeſty, with thy bleſſing to ſanctifie, repleniſh and fulfil theſe Beads to pray on, which are apt and meet for devotion of thy Servants, to honour that moſt glorious Virgin* Mary, *Mother of God.* You read none of this in Scripture.

Concerning Chriſtening and Hallowing of Bells.

The Biſhop puts upon him a Surplice, and having a Croſs born before him, and accompanied with the Clergy and people, they go to the place where the Metal ſhall be ſhed, which the Bell is made of, and while the Bell is caſting, that it may have right ſhape: The Biſhop begins to ſing, and all the Clergy ſings forth aloud, and ſo continue till the Bell is caſt, and then they ſing ſix Pſalms, and in the mean time the Biſhop waſhes the Bell with holy Water, & then he goes to prayer, and then he wipes it with a Towel, (*People did you ever hear ſuch deceit which is contrary to Scriptures*) and then layes a Pſalm, and then annoints the Bell ſeven times without, and four times within, with Oyl and Cream; then the Biſhop prays again, ſaying to his God, *Vouchſafe to repleniſh this Bell with thy Heavenly Bleſſing, that*

before

before the noise and sound thereof, the fiery darts of the Enemy, the Lightnings and Tempests may be chased away. And then he sprinkles the Bell with Holy Water; then the God-fathers and God-mothers draw nigh, and lay their hands on the Bell, to whom the Bishop sayes, Name the Bell; who gives the Bell what name they think good, and then the Bishop, and the God-fathers and Godmothers put upon the Bell a Linnen Vesture, white and large. *These be the works of the Pope and the Papists, who are gotten up since Christ and the Apostles, and are not the works of Christ, as you may read in the Scriptures.*

That the Primitive Christians had no Bells, is proved by *Vossius* in his Commentary upon the two Epistles of *Pliny*, and *Trajan*, and *Bernardinus de ritu concionandi.* *Guido Pancirolus*, saith they were invented by one *Paulinus* Bishop of *Nola*, and that they where called *Nola* in *Latine*, from *Nola* the place where they were first made; and *Campanæ*, because invented in *Campania*; *Hospinian de Orig. temp.* saith, they were not used for certain, in the first five Centuries, almost, of Christianity: *And who were the first that caused them to be set up in Churches, as things appertaining to the Worship of God, is before related.*

CHAP. XII.

A short Relation of some of the Ceremonies of the Pope and his Followers, taken out of the Works of Christopher Marcellus, *Bishop of* Corcira, *dedicated to Pope* Leo *the Tenth.*

AND first as to the Popes Election: All people are shut out of the Election-house, saving the Fathers, and the Ministers; the Senior of the Cardinals exhorteth the other Fathers, that they will mind and consider the highness of the matter whereof they must presently entreat, then which matter and business, nothing can be higher or more excellent, for he saith, They are about to provide and elect the Vicar of Christ, the Successor of *Peter*, the Pastor of their Souls, the Leader of Christs Flock, the Key-bearer, Porter, and Chamberlain of the Hall of Heaven, the Prince of the Apostolick Succession,

and the chief Prelate and Vicar of all Christendom.

There is four kinds of Election; but to make the Work short, I will only relate one of them, (*though they are all Wayes which Christ never instituted, neither did his Apostles ever practice such things*) viz. First, all the Colledg of the Cardinals agree upon Three, Upon one of the Cardinal-Bishops, on one of the Cardinal-Priests, and upon one of the Cardinal-Deacons, (*Mark people, we never read in the Scriptures of Cardinal-Bishops, and Cardinal Priests and Deacons*) to which three, they give Power and Authority to chuse the High Bishop after this sort:

They set up, and light a candle of a certain appointed quantity, that it may burn a certain space; and their power to chuse, lasteth no longer then the piece of candle lasteth; for they must chuse him before it be burnt out; and the same being so chosen, is right Pope.

Then the Senior of the Cardinals, and Colledg, do shew their joy, and do their duty of reverence to him; and putting off his Senate-Robe, called *Capred*, and his little Hood, called *Capitium*, they cause him to set down in his Rochet, where the Seniors do put upon his finger the Fisher's Ring (so called) and ask him by what Name he is called: Then the Senior of the Cardinal-Deacons opening a little Window, by which the people there waiting, may see and be seen, saith, with a loud voice, (holding out the cross) *I shew you glad tydings, we have a Pope, and he chuses his Name to be* Innocent *the Eighth*, &c. or what Name he liketh: Then the Cardinal-Deacons do put off the Popes common Apparel, and put him in a white Woolen Gown, and in red Hose, and red Shooes, embroidered with a Golden cross in a red Girdle, with Golden Bucklers, in a red cowle also upon his head, and above all, in a fair white Rochet; then they put upon him his upper Garments, *viz.* A long Albe, a Girdle, and a Stool set full of Pearls, hanging down from about his Neck; but if he were but a Deacon before he was elected, then the Stool most lye on his left shoulder only, and come down with both ends fastned under his right arm. Then after, they put upon the Pope a red Cope, called a Pluvial, and Mitre set and deckt with precious stones, and they make him sit upon the Altar, and then they kiss his feet, and then he is consecrated; and the Consecrator blesseth a precious Ring to be put on his finger, saying O Lord God, Creator and Conservator of Mankind, giver of spiritual Gifts and Graces, and granter of Eternal health and salvation, thou, O Lord

send

ſend down thy bleſſing upon this Ring, &c. and while this Prayer is ſaid, the Pope ſtands up, and in the mean time one of the Colliters holdeth the Ring in his right hand, kneeling down at the beginning of the bleſſing thereof; and the Conſecrator (the Prayer being ended) ſprinkleth it over with holy Water, and then puts it on the Popes finger, ſaying, *Take this Ring as a ſign and token of Faith, &c.* and Oyle being poured upon his Head by the Conſecrator, the Cardinal-Deacon dryeth it up again with crumbs of Bread, and then ſetteth on the Mitre, and then he gives the Cardinals his feet and hands to kiſs; and ſo the Conſecrator ſaith forth the Maſs, and before he is crowned, the Cardinals, Deacons, Sub-deacons and Colliters apparel him in a white Amiſe, and long Girdle, a Stook, and a red Pluvial, and a Mitre; and being thus decked, he goeth down to the place called *St. Peters*, the Croſs being carried before him, the Cardinals and Deacons on either ſide, bearing up the skirts of his Pluvial, and the nobleſt of the Laity being preſent, though it be the Emperor, or a King, muſt bear up the train of the ſame; and next before the Pope, goeth the Miniſter of the Ceremonies, with Reeds in his hand, upon the one tow, and upon the other a burning candle, and when the Pope is paſt the Chappel of St. *Gregory*, ſo called, the aforeſaid Miniſter turning him to the Pope, ſetteth fire on the tow, kneeling down, and ſaying with a loud Voice, *Holy Father, ſo paſſeth away the glory of the world*; which he doth three times, and then the Goſpel-book is laid upon the Popes ſhoulders and afterwards he goeth up to the Altar, and the Prior of the Cardinal-Deacons taketh the Robe called *Pallium*, from the Altar, and putteth it upon, the Pope, ſaying, *Receive the Pall, which is the ſacred Plenitude, and holy perfection of the Pontifical Office, to the honour of Almighty God, of the bleſſed Virgin Mary his Mother, of the holy Apoſtle* Peter *and* Paul, *and of the holy Church of* Rome, and then maketh it faſt about the Pope with Buckles and Pins. And when the Pope firſt receiveth this Robe, he goeth to the Altar, and kiſſeth it, and then kiſſeth the Goſpel-Book, and then putteth Incenſe into the Cenſere. Then they proceed to crown him after this ſort.

The Pope receiving the Gloves and Rings, with the other Implements, goeth upon a high Stage made for the purpoſe, and when all the Lay-people are gone out of the Church (ſo called) and the Prelates are come together, the Deacon on the left hand taketh off the Popes Mitre, & the Deacon on the right hand, taketh the Tiare, or Crown,

called

led, a Triple Crown, and setteth it on the Popes head, and then going to the Church of *Lateran*, so called, he goeth up into the Gallery or Cloister of the same, where the Prior of the Cannons holdeth him the crosse to kiss, and the triple Crown is taken off, and the Mitre put on; and then he is had to a place or seat without the Gate on the left hand, called *Stercoraria*, which signifies a Dunghil; and setting down on the said seat, and leanning down so low, that he seemeth rather lying, then sitting, the Cardinals come to him, and lift him up, saying, *He lifteth up the needy from the dust, and from the dunghil exalteth the poor, that he may sit among the princes, and possess the Throne of Glory*, Then the Pope rising up, taketh so much-money in his hand out of the bosom of his Chamberlain, as he can gripe, and casteth among the people saying, *Argentum & Aurum non est mihi quod autem habeo, hoc tibi do*; I have neither Gold nor Silver, but that that I have, that I give thee; and at the Popes Feast, after he is crowned, when he drinketh, all the Assistants and Servitors kneel down. *So great is the pride of this Prelate.*

These things are truly extracted out of the First and Second Sections of the First Book of Ceremonies, aforesaid, written by a Papist.

CHAP. XIII.

The time when the Tythes first were given in England; *by whom, and by whose Authority a Law for payment of Tythes was first established.*

FIrst, Whereas it is alledged, that *Abraham* paid the tenth of the spoil (that he got by the Sword) to *Melchisedeck*, and *Melchisedeck* made him and his Soldiers a Feast: this was not by the command of God, nor an example that all Kings and Princes should pay tythes of all their spoil, nor the tenth of their Estates: For you never read that *Abraham* paid it afterwards, as you may read in *Josephus*, and *Genesis* the twenty third; and *Jacob* saying to the Lord, when he went from *Esau*, at his return he would surely give him the tenth of all

that

that he gave unto him when he vowed a vow: *This is no example for Christians to pay Tythes, no more than it is to offer Sacrifice, for he offered Sacrifices.*

And again, Whereas it is alledged that *Levi* took tythes, and *Aaron*, which was called a Heave-offering, or a Shake-offering, which tythes was for the Priest (*Levi*) and the Widow and the Fatherless, and the Stranger, that there might not be a Begger in *Israel*. So you that hold up tythes, must hold up the first Priesthood which ordained to offer Sacrifices, and hold up the Shake-offering, and the Heave-offering, and so deny Christ come in the flesh, and to be offered up, one Offering once for all. For if the Levitical Priesthood be standing, which came after the Order of *Aaron*, then your Tythes and Offerings is standing, for *Levi* who received the Office of the Priesthood, had a command to take tythes, according to the Law of the Brethren, but not of the Gentiles. But we must tell you, Christ is come in the flesh, who is offered up once for all their Offerings, and ends all the Jews Offerings, the Heave-Offerings, and Shake-Offerings, and tythes, as well as other Offerings, and Christ came not after the Order of *Aaron*, which *Levi* came of, that had the tythes; but after the Order of *Melchisedeck*, without Father or Mother, begining of days, or end of life, who has ended the Levitical Priesthood, and changed the Law by which it was made, and disannulled the commandment that gave him his tythes, *Heb.* 7.

And now if you say you take tythes, as you are the Successors of the Apostles; I say, that Christ gave no command to his Apostles to take tythes, but on the contrary said *freely you have received, freely give.* And also if you say you receiv'd tythe from the Martyrs, being their Successors; I answer, they denyed the Papists and their Idolatrous ways, and there Maintenance by tythes; and therefore they burned them to ashes. *Now who are you like? Papists or the Jews? not like the Disciples nor the Martyrs.*

No use of tythes occurrs, nor can be proved to be in use, till about the end of three hundred years after Christ, but the Church-maintenance in that time was the free benevolence and contribution of the people, as *Tertullian*, *Origen*, and *Cyprian* do testifie: and in the next three hundred years, Heathenism and Paganism did totally overspread this Land, untill about the year six hundred, when *Gregory* the Great sent over *Augustin* the Monk into *England* (assisted with forty

Preachers)

ers) to convert the *Saxons* from Paganism to Popery, which was in the time of *Ethelbert* King of *Kent*, who was the first called a Christian King who being turned to the Profession of the Christian Religion, was afterwards an Instrument for the conversion of his Nation the *Saxons*. This *Ethelbert* is reported to have been very bountiful to the said *Augustin* the Monk, and gave him the Lordship of his chief City *Canterbury*; but that he gave him any Tythes, or ever commanded Tythes to be paid to him, or to any other, or made any Law for payment of tythes, it doth not appear by any History.

Christians at the first gave Tythes upon no other account, then they did Alms, as *Austin* said; which was divided by the Bishop, part to the Priest, and part to the poor; and these things which at first were voluntarily given, through custom and usage hath at last become inforceable, and Laws and Decrees made to compel them to another use then they were at first given. *Gratian. Caus.* p. 16. r. c. *Decimae.*

Selden in his History of Tythes, saith, that before the year Eight hundred, or thereabouts, there is not any general Law that yet remains publick, and is of credit, which ordained any payment of Tythes or Tenths in the Western Churches; for in the Eastern, said he, I never read any Law that mention'd them, *pag.* 67.

And in the Council of *Lateran*, in the year one thousand two hundred and fifteen, a Relation is of some Nations, who although Christians, did not by their own Rights and Customs pay Tythes: These are observed by *Innocent* the fourth, to have been *Greeks*, *Armenians* and the like; and *Antonius* expressly remembers the general non-payment of them in the *Eastern* Churches. *Summa Part* 3. *Tit.* 4.

It is further observable, that of old Tythes nor Offerings were not paid to Priests, but to the Bishop or his Deputy, who was Steward to distribute them to the *Presbyters* and poor; the Curates or *Presbyters* in City and Country were such as the Bishop appointed to have cure of Souls; and where they kept their cure, the Offerings of devout Christians were received, and disposed of in maintenance of the Clergy, and relief of the poor, by the Stewards thereunto appointed, called Oeconoms or Deacons. And all that was received in the Diocess or Parish, was put in a common Treasury, to be dispensed, one part was for the maintnance of those that took care of peoples souls, and another part for the relief of the poor, and sick, and strangers. *Selden* chap. 6. pag. 80, 81.

The

The *Bohemians*, being descended from the *Waldenses*, did profess that all Priests ought to be poor, and to be content with alms only; so saith *Enius Silvius*, as it is cited by Bishop *Usher*, *De Chr. Eccl. Succes.* Chap. 6. Pag. 155.

And *Wickliff* in his Complaint to the Parliament, in *Richard* the seconds time, he saith, *Ah Lord God! where this be reason, to constrain the people to find a worldly Priest, sometimes unable both of life and cunning, in pomp and pride, covetous and envy, gluttonness and drunkenness, with fat Horse and jolly, and gay Saddles and Bridles ringing by the way, and their Neighbors perish for hunger, cold, and other mischiefs of the world. Ah Lord Jesus Christ! sith within few years men paid their Tythes and Offerings at their own free-will, to good men and able to great Worship of God, to profit, and fairness of holy Church fighting on Earth, why it were lawfull and needfull, that a worldly Priest should destroy this holy and approved custom, constraining men to leave this freedom, turning Tythes and Offerings into wicked uses.*

And one of the Articles of *John Wickliff* for which he was censured.

That Tythes are pure Alms, and that the Parishioners may for the use of their Curates, detain and keep them back, and bestow them upon others at their own will and pleasures. *Act. & Mon.* p. 435.

And the Proposition aforesaid is largly defended by *John Hus*, in the said Book of Martyrs, p. 461. and in the conclusion of the Discourse it is affirmed, That the Clergy are not Lords and Possessors of Tythes, or other Ecclesiastical Goods, but only Stewards, and after the necessity of the Clergy is once satisfied, they ought to be given to the poor.

The Examination of William Thorpe *Martyr, in the dayes of King* Henry *the fourth*, Anno Dom. 1407. *concerning Tythes, and the Maintenance of a Gospel-Ministry.* See Acts and Mon. pag. 536, 537.

And the Arch-Bishop then spake to me angerly, What saist thou to this fourth point that is certified against thee, preaching openly and bodily in *Shrewsberry*, that Priests have no Title to Tythes?

Thorpe said, I named there no word of Tythes in my preaching; but more then a month after that I was arrested, and in prison, a man

came to me, asking me what I said of Tythes? I said, in this Town are many Clerks and Priests, of which some are called Religious men, though many of them be Secular; therefore ask ye of them this Question.

And this man said to me, Sir, our Prelates say, That we also are obliged to pay our Tythes of all things that accrue to us; and that they are accursed that withdraw any part wittingly from them of their Tythes.

Thorpe said, I wonder that any Priest dare say men to be accursed without the ground of Gods Word.

And the man said, Sir, our Priests say, That they curse men thus by Authority of God's Law.

And I said, Sir, I know not where this sentence of Cursing is Authorised now in the Bible; and therefore, Sir, I pray you that you will ask the most cunning Clerk of this Town, that ye may know where this sentence of cursing them that tythe not, is now writ in Gods Law, for if it were written there, I would right gladly be learn'd where; and I said to this man in this wise, In the old Law, which ended not fully till the time that Christ rose up again from death to life, God commanded Tythes to be given to the Levites, for the great business and daily travel that pertained to their Office; but Priests, because their travel was mekil more easie and light, then was the Office of the Levites: God ordained the Priests should take for their livelihood, to do their office, the tenth part of those tythes that were given to the Levites: But now, I said, in the new Law, neither Christ nor any of his Apostles, took Tythes of the people, nor commanded the people to pay Tythes neither to Priests nor Decons; but Christ taught the people to do Alms, that is, Works of Mercy, to poor needy men, of surpluss, that is, superfluous of their temporal Goods, which they had more then them needed reasonably to their necessary livelihood; and thus I said not of Tythes, but of pure Alms to the people.

But as *Cisternienſis* telleth, in the year 1274, one Pope *Gregory* the tenth, ordained new Tythes first to be given to the Priests: Now in the new Law the words of the Law are these, *That it should not from thenceforth be lawfull to give their Tythes at their own pleasure where they would, as it had been before; but pay all their Tythes to the Mother-Church.*

The

The Judgment of David Pareus *of* Hidleburgh, *in the* Palatinate, *concerning Tythes.*

He ſaid, that Tythes or Tenths were free, and Arbitrary before the Law, as appears by the Example of *Abraham* and *Jacob*, a man might give them, a man might vow them, or he might not, as he pleaſed; under the Law they were commanded by God to be given to the Prieſt, *Lev.* 27. And the reaſons thereof are clear:

Firſt, The tenths were a compenſation unto the *Levites* for the twelfth part of the Land, which ought to have faln otherwiſe to their ſhares. Moreover, they were the Sallaries of Prieſts and Levites, and maintenance of the poor; for God inſtituted three tenths: Firſt the tenths of the Levites, *Lev.* 27. Secondly, the tenths of tenths, or the hundredth, to be paid by the Levites to the Prieſts, *Numb.* 18. 26. Thirdly, the poor mans tenths, which was to be paid every three years after the Jubile, unto the Poor, Strangers, Widows and Orphants, *Deut.* 14. 28. Therefore ſaith he, when the Levitical Prieſthood did ceaſe, then did the right of that Prieſthood ceaſe, and the right of Tythes did revert to the giver of them.

Laws and Canons for Tythes among the Saxons.

In the year 786, in the time of *Offa*, which was in the time of *Hepterchy* in *England*, there was a great Council holden in *Mercia* by two Legats ſent from Pope *Adrian* the firſt; wherein (as it is reported) tythes were firſt eſtabliſhed in *England*; ſo that the firſt Law for payment of tythes came from the Pope, and decreed by his Agents in *Mercia*, being but a ſeventh part of *England*; and afterwards as Popery encreaſed, ſo tythes alſo were eſtabliſhed in other parts of *England*, by the ſeveral Kings thereof.

King *Ethelbert* King of *Kent*, coming to the Court of *Offa* King of *Mercia*, the ſaid *Offa* murthered him in or about the year 793, and at length underſtanding the innocency of the ſaid *Ethelbert*, and to mitigate the hainouſneſs of the Fact, gave the tenth part of his Goods to the holy Church, and to the Church of *Hereford*, in the remembrance of this *Ethelbert*; and afterwards went up to *Rome* for his Penance, where he gave to *Peter*'s Church (ſo called) a penny through every

Houſe in his Dominion, which is called *Peter's* pence, or *Romes* ſhot, and there was transformed from a King to a Monk, and this was 794 years after Chriſt; ſo was not ſet up by Chriſt and his Apoſtles. See *Selden's Hiſtory of Tythes.*

This Pope *Adrian* beſtowed coſt on Altars, dead mens Tombs, Bones, and Steeple-houſes; he attributed more worſhip to Images then ever any did, and wrote a Book of the honour and profit of them, and appointed them inſtead of Scriptures, to be Lay-mens Calenders. He condemned in a Council, thoſe that deteſted Images. This *Adrian* cloathed the Image of *Peter* all in ſilver, and covered the Altar of *Paul* with a Pall of Gold. And this Pope ſet up Tythes 794. year after Chriſt.

In the year 797. after Chriſt, *Alchwin* (School-Maſter to *Charles* the Great, in his Letter to the ſaid *Charles*, who was a Romiſh Emperor, and had ordained Tythes to be paid) wrote touching the Exaction of Tythes, which he calls *Jugum decimarum*, that is, The Yoke of Tenths, and Exaction of ſomething from every houſe of the *Huns* and *Saxons*, who were but then lately conquered by the ſaid *Charles*, and had newly made profeſſion of the Chriſtian Faith. And the ſaid *Alchwin* further adviſed in his Letter for the Chriſtian Cauſe, to omit it among them, and not to put the yoke of Tythes (as he ſaid) upon the people, and not to exact ſomething from every houſe, but to ſhew that we are the Apoſtles ſent of God and Chriſt into the world to preach; and rather to give to them that ask or want, then to exact Tythes; for it is better to loſe them, then to deſtroy the peoples faith. *See Selden's Hiſtory of Tythes.*

King *Athelſtone*, King of the *Weſt-Saxons*, about the year 940. to pacifie the Ghoſt of his murthered Brother *Edwin*, (to whoſe death he is ſaid to have conſented) did not only undergo ſeven years pennance, but alſo built certain Monaſteries, and made a Law, that people ſhould pay Tythes, (*viz.* himſelf, his Biſhops and Officers) hoping thereby to expiate his ſins; Theſe following are the words of the Law. *Book of Martyrs*, p. 193. vol. 1.

I Athelſtone *King, Charge and Command all my Officers through my whole Realm, to give Tythes unto God, of my proper Goods, as well in living Cattel, as in Corn and Fruits of the Ground, and that my Biſhops likewiſe of their proper Good, and mine Aldermen, and mine Officers, and Head men ſhall do the ſame.* Item, *This I will, That my*

my Bishops and other Head-men do declare the same to those that be in their Subjection, and that to be accomplished at the term of St John *the* Baptist. This was in the time of Popery.

Edmund King of *England*, ordained Tythes to be paid for every Christian man, in the year 941. *Book of Martyrs*, vol. 1. pag. 195.

Edgar about the year 959, is said to have confirmed the payment of Tythes upon as bad a ground as *Athelstone* did. *See* Osburn's *Case of Tythes.*

This *Edgar* was of vicious life, favourable to the Monks, he displac'd the marryed Priests, and brought in Monks of single life to possess their places; he built and prepared several Monasteries and Nunneries. He was cruel to Citizens, and a deflowerer of Maidens; he was joyned in the Act in shedding the blood of Earl *Ethelwold*, that he might enjoy *Elfrida* his Wife.

Canutus also the first *Danish* King who being guilty of the blood of *Edward* and *Edmund*, Sons of *Iron-side*, and Heirs to the Crown, about the year 1016; confirmed Tythes, and built the Abbey of St. *Bennet* (so called) in *Norfolk*, and in *Suffolk*; he with great Devotion built the Monastery of St. *Edmund*, so called, which Saint he most dreadfully feared; for the seeming Ghost of him often affrighted him; for which cause, as also to expiate the sins of his Fathers, he confirmed Tythes. *See* Osburn's *Case of Tythes.*

Thus its plain, that Tythes were given for the satisfaction of the sins of the Donor, and to maintain the Popish Clergy to say, and sing Mass, to pray for the souls of the Donors.

Ethelwolfe King of *England*, in the year 844, in his Devotion to holy Church and Religious Orders, and for the remedy of their souls, and that their sins might be remitted, he gave the Tythe of all his Goods and Lands in *West-Saxony*, with liberty and freedom from all servage and civil charge, in the days of Pope *Jone*; which Pope fell in labour as she was going a Procession, (and died) being accompanied with Cardinals, Patriarchs, Arch-Bishops, Bishops, Deacons, Monks, Fryars and Nuns.

Pope *Paschal* about the year 1110, a Council being held in his time by his order, it was decreed, that it should be Heresie for any to deny obedience to the Pope; and made a Canon for paying of

of Tenths to Prieſts, concluding it ſin againſt the Holy Ghoſt, to ſell the Tenths; he renewed an Excommunication againſt the Emperor, and thruſt him from his Crown and Princely Title, and provoked his Son *Henry* the Fifth, and armed him to rebel againſt his Father.

The great Decree which ſpeaks moſt plainly, and till which nothing was given forth which did directly conſtitute them, but rather ſtill ſuppoſed them as due by ſome former right, was made at the Council of *Trent*, under Pope *Pius* the Fourth, about the year 1560; and yet that great Council followed the Doctrine of their Fathers, and ſaid they were due to God, and had no new Authority for their great Decree, which they commanded to be obeyed under the penalty of Excommunication.

But notwithſtanding the many Laws, Canons, & Decrees of Kings, Popes, and Councils, and Biſhops, that every man ought to pay the tenth part of his encreaſe, yet was it left to the Owners to offer it where they pleaſed; which made ſo many rich Abbeys and Monaſteries. And till the year 1200, or thereabouts, every one gave their tythes at their own pleaſure; which made Pope *Innocent* the third ſend his Decretal Epiſtle to the Biſhop of *Canterbury*, commanding him to enjoyn every man to pay his temporal goods to thoſe that miniſtred ſpiritual things to them, which was enforced by Eccleſiaſtical Cenſures. And this was the firſt beginning of general Parochial payment of tythes in *England*; and this Popes Decree is recorded by *Cook* in the ſecond part of his *Inſtitutes* who ſaith, *That becauſe the Popes Decree ſeemed reaſonable, it was admitted and enjoyned by the Law of the Nation, the King and People of* England *being then Papiſts.*

Yet notwithſtanding, our Engliſh Parliaments not willing wholly to forget the poor, for whoſe ſakes tythes were chiefly given, did make divers Laws, that a convenient portion of the tythes ſhould be ſet a part for the maintenance of the poor of the pariſh for ever. 2 *R.* 15, 16. 4 *H.* 4. as the Statutes at large do witneſs.

The Pope having brought in tythes, and made a pretended Title by preſcription, ſet up Courts to recover them, which were called *Eccleſiaſtical Courts*, where his own Creatures were Judges.

Afterwards *Henry* the Eighth, King of *England*, being a Papiſt, and believing the Popes Doctrine, as alſo did his Parliament, That Tythes were due to God and holy Church, made a Law that every one ſhould ſet out, and pay Tythes.

He

He made a second Law in his time to the like purpose, in pursuance of the former, and great reason he had, and need there was for them; for having dissolved many Monasteries, after he denied the Pope to be the Supream head of the Church, and took it to himself; which Monasteries had many Tythes and Rectories appropriated to them, and either had them in his own hands, or sold them to others to be held as Lay-possessions.

And they having no Law to recover them by, the Popes Laws not reaching to Lay-persons (so called) he was necessitated to make Laws to enforce the payment of them, but still restrained the Tryal of Tythes to Ecclesiastical Courts.

After him, *Edward* the Sixth, in pursuance of his Fathers Laws, and upon the same grounds, made another Law for the payment of Predial and Personal Tythes, under penalty of double damages and cost; who also restrains the Tryal of them to the Ecclesiastical Courts.

So here you may see the Papist were the first that set up Tythes, and forced Maintenance, and the Spiritual Courts, contrary to Christ and the Apostles in the primitive times.

CHAP. XIV.

Concerning the Religion and Customs of the old Britains, *before they were Christians, and after they were Christians.*

WHen they were Heathen in old time in *England*, in their Worship, they offered mens blood, thinking that to be the most precious Sacrifice of all others; and when the Priest by Lot cast who should die, they had all their brains knockt out at one stroke, and then they sought out the veins of the heart, and drew out their blood, and struck it upon the head of his Friend, then they hoisted up the Sails. *And this they thought pleased their god.*

The *Danes* and *Normans*, in the Province of *Selem*, every ninth year sacrificed and killed unto their gods ninety nine men, and as many Horses, and Dogs, and Cocks, for Hawks, which their gods sent them;

them; and said by the same they should please them.

And blind ignorant people the *Britans*, had Altars, and they worshipped the Heads of great Rivers, *Camb.* p. 698.

Cryſanthus was Bishop in *Britan*, and of all his Ecclesiastical Revenues and profits, was wont to reserve for himself but two loaves of bread only on the Lords day. *Camb.* p. 84. *But now a dayes neither Bishop nor Priest will think this sufficient, but they would scorn it, being grown so old in oppression.*

In the River called *Swale* in *Yorkshire*, *Augustin* baptized an innumerable multitude of Women and Children. *Cam.* p. 136, 137. *Then they had no Fonts.*

Augustin the Bishop, caused the people to enter into the Water, and they were baptized: *And here was no talk of a Cross, nor God-fathers.*

Paulinus Bishop of *York*, baptized the Inhabitants of *Nottinghamshire* in the River *Trent*. *Camb.* p. 549. *And not in a Font in the Steeple-house; and they baptized men and women after they believed.*

In the first plantation of Christianity among the Gentiles, such only as were of full age, after they were instructed in Christian Religion, were admitted to Baptism, and that but twice in the year, at *Easter* and *Whitsuntide*, except upon urgent necessity. *Cambd.* pag. 768.

In *Northumberland*, *Paulinus* baptized many thousands at a River. *Here was no Font.*

King *Sigebert* proffered them in old time that preached the Gospel, Worldly wealth, and riches discended by inheritance; but they refused and contemned them, saying, *It became not them to embrace other mens riches, who for Christ's sake had forsaken their own* Cambd. Record of Ireland. p. 67, 68.

And the Bishops of *Britan* seemed no less to have despised riches, and was but poor, and had nothing of their own. But now they are altered from that, who will take all they can lay their hands on, and imprison and persecute them they do not preach to, if they will not give them goods and money; and so will have both their own, and other mens, but forsake neither for Christ's sake.

King *Agbarus*, being grievously diseased in his body, and incurable by the skill of man, was cured by *Thadeus*, one of Christ's Disciples, with-

without Medicine, for which King *Agbarus* commanded Gold coined and uncoined, to be given him; but he received it not, saying, *In so much that we have forsaken our own, how can we receive other mens? This is not like the Pope and the Bishops, with their great Parsonages and Revenues.*

And the *Irish* Bishops had no more, nor no other Rents and Revenues, then three Milch-kine, which the Parishioners changed for three other Kine when they were dry. *Camb. p.* 116. *But the Bishops of our age, and the Priests, are changed from them of that age.*

One *Patrick*, a *Britan* born, (Saint *Martin's* Sisters Son) he was sold into *Ireland*, where he became a Herdsman to King *Milne*, and he Catechised there in the Christian Faith; and about that time he cryed out against the shaving of Priests, and said it was *Simon Magus* his shaving and not Saint *Peters*. *Camb. p.* 10. 108.

Paulinus aforesaid, came into *Northumberland* with the King and Queen, and abode thirty six days there, employed wholly in Catechising, Baptizing and instructing the people from Morning to Evening; and being instructed, he baptized them to the forgiveness of their sins. in the River of *Glen*, which was hard by the Kings Mannor-House. *Camb. Brit.* 815. *Here was no Fonts used at this time.*

One *Malachy* in *Ireland*, was the first that denied Priests should marry; where *Armachanus* detested against such voluntary Begging-Fryars, p. 109.

Robert Abbot of *Molisme* in *Burgundy*, perswaded his own Disciples to live with their handy Labour, and to forsake Tythes and Oblations, p. 110.

At first, the Steeple-houses in *Ireland* were built with Timber; but when one *Malachy* caused them to be built with stone, the people cried out, saying, *What mean you to bring into our Country this new fashion? for we are not French.*

The first Duke in *England*, was made by *Edward* the third, who made his Son Duke of *Cornwall*. The title of Marquess came in by *Richard* the second, of late years. Earls came in by the *Germans*, who ordered the Earls should always give attendance to their Princes, and be at hand in matters of Council. Afterwards came in the Viscounts new title, not heard of with us, till *Henry* the Sixth Barons signifieth in the *German* tongue, Hard Soldiers. Knights took their Names since

the *Norman* Conquest, by serving with Horses. Esquire doth signifie Shield-bearer. Yeoman signifies Free-born, or Freeholder, lawful men of Forty shillings a year of Free-land. Gentlemen, some are from great Families, and some take the Name from being raised in Wealth.

The *Normans* began the first Sealing, with Print and Wax. But before, men made Bargains of Lands and Houses, without Script, Chart, or Deed, and many Tenements were demised with a Spur, or Horse-Curry-comb, with a Bow, and some with an Arrow, being given as a token of the thing. *Camb.* p. 444.

And when the King made any free, and granted liberty, these were the words, without writings.

As free make I thee,
As Heart may think, to Eye may see.

The Heathen-Priests, under pretence of Religion, wasted the *Britans* Goods; and *Claudius* had a Temple in *Britain*, whom they prayed to as God.

Canutus King of *England* and of *Denmark*, said, All things in his Realm was at his Command, and therefore commanded his Chair to be set on the Sea-shore, and when the Sea began to flow (in the presence of many, he said to the Sea, as it flowed, *Thou art part of my dominion; and the ground on which I sit, is mine; neither was there ever any that durst disobey my Command, and went away free, and unpunished; wherefore I charge thee, that thou come not upon my Land, neither wet the clothes or body of thy Lord.* But the Sea, according to its usual course, flowing still, without any reverence of his Person, wet his feet: Then he retiring back, said, *Let all the Inhabitants of the Earth know, That vain and frivolous is the power of Kings; and that none is worthy of the Name of a King, but he to whose Command the Heaven, Earth, and Sea (by bond of an Everlasting Law) are subject and obedient.* And never after that time, set he the Crown upon his Head. *Cambd. Brit.* p. 262.

CHAP.

CHAP. XV.

Concerning Singing of Psalms.

IN the Year 383, Psalms begun to be sung, brought in by *Damasius* Bishop, though not turned into Meeter.

Benedictus an Abbot of the Monastery of *Peter* and *Paul* at *Wirr*, brought with him from *Rome* one *John* the Arch-Chanter, who first taught in *England* how to sing in the Quire, after the manner of *Rome*. *Acts and Mon.* Vol. 1. p. 164. *Anno* 724.

Laws made by the Saxon *Kings in* England *concerning singing Psalms.*

In the year 747, at the beginning of King *Edgberts* Reign, the Synod of Bishops disputed the profit of singing of Psalms in the Church, and made a Decree, that with a modest voice they should sing in the Church so called.

In the year Nine hundred twenty four, King *Ethelston*, alias, *Atelston*, made a Law, That fifty Psalms should be daily sung in the Church, as he called it, for the King.

Beza being much diverted with Poetry, made his pastime to become a part of the vulgar devotion: Hence they have been stiled by some, *Geneva* Jigs.

These are the express words of the Injunction given to the Clergy and Laity, by Queen *Elizabeth*:

'*Item*, Because in divers Collegiate, and also some Parish Churches 'heretofore, there hath been Livings appointed for the maintenance 'of men and children, to use singing in the Church, by means where-'of, the Laudable Science of Musick hath been had in estimation, and 'preserved in knowledg; the Queen willeth and commandeth, that 'first no alteration be made of such assignments of Living, as hereto-'fore hath been appointed to the use of Singing or Musick in the 'Church, but that the same so remain, and that there be a modest 'and distinct Song so used in all parts of the Common-Prayers in the 'Church, that the same may be as plainly understood, as if it were read 'without singing: And yet nevertheless, for the comforting of such

'as delight in Musick, it may be permitted that in the beginning or 'end of Common-prayers, either at morning or Evening, there may 'be sung an Hymn, or such like Song, to the praise of Almighty God 'in the best sort of Melody or Musick that may be conveniently devi-'sed.

CHAP. XVI.

Concerning Swearing.

THE Form of words which Christ hath laid down in *Mat.* 5. and the Apostle *James* taught in his general Epistle, *Chap.* 5. is as followeth:

Christ said *Ye have heard that it hath been said of old time, Thou shalt not forswear thy self, (* which was the false Oath) *but perform thy Oaths to the Lord.* which was the true Oath, which were to be taken before the Judges, Officers and Magistrates, to end Controversies, and be performed to the Lord. But Christ said, *Now I say unto you, Swear not at all, but let your yea be yea, and nay, nay; for whatsoever is more then this, cometh of evill.* Therefore this yea, yea, and nay, nay, wherein Christ doubles his words to make them of force, sets them over and above an Oath.

And also in *Jam.* 5. 12. the Apostle taught, and said, *Above all things my brethren, swear not at all, neither by Heaven, nor by Earth,* (mark) *nor by any other Oath;* but he also sets up that which is above an Oath, which is Christs words, *Let your yea be yea, and nay, nay;* which form of sound words the Apostle doubles, (as Christ did) when he said, in his repeating over Christs words, *Ye shall swear no Oath, lest ye fall into condemnation.* These are the Commands of Christ and the Apostle, which we are to stand by, to wit, yea, yea, and nay, nay,

Some

Some Examples of the Primitive Christians, and Holy Martyrs that kept the Commands of Christ and the Apostles, which spake the Truth, and both denied, and gave their Testimony against Swearing.

Polycarpus a Martyr, who was, as it is said, *John*'s Disciple, and Bishop of *Smyrna*, being eighty nine years of age when he was required by the *Proconsul* to swear, he denied it, and said, he was a Christian. *So it appears, at that time Christians did not swear. Acts and Mon. fol.* 55. *Vol.* 2.

And also *Basilides* Martyr, who was an Officer among the Souldiers, being required to swear before a Judge, said plainly, That it was not lawfull to swear. *Lib.* 6. *Chap.* 6. *Pag.* 29. *So it appears plainly, That it was the mark of a Christian not to swear.*

And the *Waldenses*, whose Names are so famous among the Reformed Churches, and who are said immediately to succeed the Apostles, and were the most ancient and true Protestants, professed it to be no ways lawfull for a Christian to swear. And Bishop *Usher* late of *Armagh*, Primate of *Ireland*, pleaded their cause against the Jesuits, in his Book *De Successione*, chap. 6.

The Ploughman in his Complaint, saith, *Lord, thou gavest us a Command of Truth, in bidding us to say yea, yea, and nay, nay, and swear nothing: but Lord, he that calls himself thy Vicar on Earth, hath broken thy Commandment; for he maketh a Law, and compelleth men to swear.* Book of Martyrs Vol. 1. p. 527, 528.

And *John Wickliff*, whose works are so much esteemed by the Protestants, his judgment was, That all Oaths which be made for any Contract or civil Bargain betwixt man and man, be unlawfull; and *John Hus* and *Jerom of Prague* were burnt (for holding his Opinion) by the Papists. *Fol.* 653.

And *Walter Brute*, who was a Teacher of Gods People, saith concerning Swearing, I believe and obey the Doctrine of Almighty God, and my Master Christ Jesus, which teacheth, that Christian men in affirming the truth, should pass the righteousnes of the Scribes and Pharisees of the old Testament, or else he excludes them from the Kingdom of Heaven; for he saith, *Except your righteousnes exceed the righteousnes of the Scribes and Pharisees, you cannot enter into the Kingdom*

Kingdom of Heaven; and as concerning Oaths, he saith, *It hath been said by them of old time, thou shalt not forswear thy self, but perform thy Oaths to the Lord; but I say to you now, Swear not at all; but let your yea be yea, and nay, nay; for whatsoever is more then these cometh of evil.* And therefore as the perfection of the ancient men in the old Testament, was not to forswear themselves, so the perfection of Christian men, is not to swear at all; because they are so commanded of Christ, whose Command in no case must be broken.

Origen saith, It behoves a man, who lives according to the Gospel, not to swear at all: And *Jerom* an ancient Father, and Teacher of the Church, which the Protestants own, saith, That the great Evangelical sincerity and truth admits not of an Oath, since every true saying is equivolent thereunto.

Theophilact an ancient Father of the Church, whom the Protestants own, saith, (*Mat.*5.) concerning Oaths, Learn hence, that under the Law it was no evil for one to swear; but since the coming of Christ it is evil, as is Circumcision. And was it not the principal solution given by *Ambrose*, That a Christian should not swear at all?

And Bishop *Ganden* saith, A true Christians Oath is needless; and an evil mans Oath is worthy of no more credit then a Lyar, p. 17, 41, of his Book concerning Swearing.

Otho Bishop of *Banbergenses* in *Germany*, and *Basilius* of *Calcedon*, refused to swear; and afterwards there was an Act granted to tender Christians, that their yea and nay might be taken to testifie the truth, instead of an Oath; and the *Essæans* amongst the Jews, refused to swear, as *Josephus* witnesseth. Likewise *Basil* commends *Chinus* a famous Greek, who suffered a Fine of 3 Talents, rather then he would save it by swearing, to the loss of his honour. And also in Queen *Maries* dayes, many that suffered Martyrdom, refused to swear.

And in *Matth.* 18. 17. Christ saith in the Gospel-times to the Church, that by the mouth of two or three Witnesses every word may be established, and not in the mouth of two or three Swearers; and this Christ spoke in matter of differences that might happen among Christians; but said nothing of an Oath, for Oathes he forbad before.

The Examination of William Thrope *Martyr, in the days of King* Henry *the Fourth,* Anno Dom. 1407 *concerning Swearing.*

The Arch-Bishop said, Lo it is certified against thee, that thou preachedst openly at *Shrewsberry* that it is not lawful to Swear in any case. *Book of Martyrs* p. 701. Vol. 11.

Thorpe said, I preached openly, that it is not lawfull in any case to swear by any Creature, and that by the Authority of the Epistle of St. *James.*

Then the Clerk asked me, if it were not lawful to a Subject, at the bidding of his Prelate, to kneel down and touch the Holy Gospel-Book, and kiss it, saying, *So help me God, and this Holy Doom.*

And I said to them, Sirs, ye speak here full generally and largely; What if a Prelate commandeth his Subject to do an unlawful thing? should he obey thereto?

The Arch-Bishop said, That a Subject ought not to suppose that a Prelate will bid him do an unlawful thing.

Thorpe said, But to our purpose: And I related that a Master of Divinity had said, That it was not lawful either to give, or take any charge upon a Book, for every Book is nothing else but divers Creatures, of which it is made: Therefore to swear upon a Book, is to swear by Creatures, and this swearing is ever unlawful. This sentence witnesseth *Chrysostome* plainly, blaming them greatly that bring forth a Book to swear upon, charging Clerks that in no wise they constrain any body to swear, whether they think a man swear true or false

And the Arch-Bishop and his Clerks scorned me, and blamed me greatly for this saying, and thereatned me with great punishment except I left this opinion of not swearing.

And then I said, this is not my opinion only, but it is the opinion of Christ, and St. *James*, and of *Chrysostom*, and of other Saints.

And the Clerk said to me, Wilt thou submit thee here meekly to the Ordinance of holy Church, and lay thy hand upon the Book, touching the Holy Gospel of God?

And I said, have I not told you here, how that I heard a Master of Divinity say, that in such a Case it is all one, to touch a Book, and to swear by a Book?

And the Arch-Bishop said, There is no Master of Divinity in *England* so great, but if he hold this opinion before me, I shall punish

punish him, as I shall do thee, except thou swear.

And I said, Was not *Chrysostom* an Ententive Doctor?

The Arch-Bishop said, Yea.

And I said, If *Chrysostom* proveth him worthy of great blame that bringeth forth a Book to swear upon, it must needs follow, that he is more too blame that sweareth upon that Book.

The Clerk said, Lay thine hand upon the Book, touching the Holy Gospel of God. (*Here the ignorance of the Papists may be seen, who believed the Letter was the Gospel. And those blind Protestants and Professors in our age still hold the same.*)

I said, I understand that the Holy Gospel of God may not be touched with mans hand.

The Clerk said, I said not truth, &c.

I said, By Authority of St *Hierome*, the reading of the Letter is not the Gospel, but the belief that men have in the Word of God, that is the Gospel that we believe, and that is the vertue of Gods Word; and *David* saith, *Through the word of God the Heavens were formed.*

In the year 427, King *Hunderick*, in the time of the Ten Persecutions, put an Oath to the Christians, and they refused it; but some amongst them being simple men, was willing to take it; and the King said unto them which would have taken the Oath, Because that you, contrary to the Rule of the Gospel, which saith, *Swear not at all*, would have sworn, the Kings will is, that you shall never see your Churches more, but shall be banished into the wilderness, and never perform any Ministerial Office more; and there you shall Till the ground; and the King said to them that refused the Oath, You shall be immediatly sent away to the Isle of Cros, to hew timber for Ships. *Euseb.* p. 80.

The Christians that were put to cruell tortures by the Papists, in the Valley of *Piedmont*, about the year 1655. of which a particular Relation is herein following; one of the Articles against these Christians was, that they could not swear at all.

Pontius, of the age of fifteen years, was cruelly tormented, and martyred by the Heathen in the primitive times, because he could not swear, *And many now in these dayes suffer much for the like cause, The false Christians would have people swear like the Heathen.*

CHAP.

CHAP. XVII.

Concerning the Title of Doctors, and concerning their Habits.

ABout three hundred years ago, then the Name and Title of Doctor began to be conferred solemnly: It was an Article of *John Wickliffs* (condemned at *Constance*) that Graduations and Doctor-ships in Universities and Colledges, as they were in use then, did conduce nothing to the Church.

The *Genevians* in their Annotations upon *Rev. 9. verſ. 3.* where the Locust came out of the Smoke, say, they were, and are false Teachers, Hereticks, and worldly subtil Prelates, with Monks, Fryars, Cardinals, Patriarchs, Arch-Bishops, Doctors, Batchellors and Masters.

Didoclavius in his Book called, *Altare Damascenum*, p. 891, saith, that Hoods, Tippets and Square-Caps, were introduced by Antichrist to promote his splendor.

Philpot chose rather to be secluded the Convocation of the Clergy, then to wear a Hood and Tippet.

Stat. Arad. Oxon. Tit. 14. *Parag.* 1. The words of the Statutes are in English thus: *It is ordered that all Heads of Colledges, all Fellows and Scholars, wear black, or sad-coloured Clothes; and all that are initiated into holy Orders*; as it becomes those of the Clergy to do.

There were of old a certain sort of people among the Jews, called *Chemarims*, or Black-coats, as it may be read in *Hosea* the 5th: But our Translators have rendred them Priests, instead of *Chemarims*; which Priests were smutted by the Heathens black Sacrifices.

CHAP. XVIII.

Concerning the Heathen Idolaters naming their Dayes and Moneths.

THe old Pagan-*Saxons* in their Idolatry, were the first that brought in the Names of the Dayes, which those called Christians have retained to this day; for they adored Idols, and unto them offered Sacrifices, and worshipped the Planets. *See* Verstigan's *Antiquities, and* Cambden's Brit.

As touching the Idols which these *Saxons* adored, they were divers; and though they had many, yet seven among the rest they especially appropriated unto the seven dayes of the week.

That day which is the first day of the week, they worshipped the Idol of the Son, which was placed in a Temple, and there sacrificed unto, and to the special adoration of which Idol, they gave the Name of *Sunday*.

The second day of the week they dedicated to the Idol of the Moon, and from whence these called Christians retain the Name of *Monday*, instead of *Moonday*.

The next was the Idol of the Planets, was the Idol of *Tuisco*, who was the first and chiefest man of Name among the *Germans*, unto whom the Name of *Tuesday* was especially Dedicated.

The next was the Idol *Woden*, whom the *Saxons* honoured for their God of Battel. And after this Idol these called Christians do yet call the fourth day of the week *Wednesday*, instead of *Woddensday*.

The next was the Idol *Thor*, from whence the Name *Thursday* is retained, instead of the fifth day of the week.

The next Idol was the Goddess *Friga*, to which Idol they dedicated the sixth day of the Week, and called it *Friday*; which is retained to this day.

The last day was the Idol *Seater*, from whence is called the seventh day, *Saturday*.

And as these called Christians have followed the Heathens Examples in naming their Days, so they followed them in naming their Months; for the Heathen they called *Mars* the God of Battel, and from

from thence they called the first Moneth *March*.

And *Venus* they called the Goddess of Love and Beauty, and from thence they called the second Moneth *April*.

And *Maja* a Heathen Goddess called *Flora*; *Flora* and *Cloris* were called the Goddesses of Flowers; unto *Maja* the Heathen Idolaters use to sacrifice; from thence was the 3d Month called *May*. And upon the first day of the same Moneth they used to keep *Floralia* Feasts to the two Goddesses of Flowers, viz. *Flora* and *Cloris*; and *Flora* was a Strumpet in *Rome*, that used on the first day of that Moneth to set up a May-pole before her door to entice her Lovers: From whence came May-poles and May day to be since observed by these called Christians.

And *Juno*, whom the Heathen called the Goddess of Kingdoms and Wealth; from this *Juno* the fourth Moneth was called *June*.

And *Julius Cæsar* a *Roman* Emperor, in honour to him was the fifth Moneth called *July*.

And in honour to *Augustus Cæsar* an Emperor, was the sixth Moneth called *August*.

And four of the other Moneths are called after the Latine Names; as, *September* for the seventh Moneth; *October* for the eighth; *November* for the ninth; *December* for the tenth.

And one *Janus* a King of *Italy*, was for his wisdom pictured with two faces, whom they honoured as God; and from this name *Janus* was the eleventh Moneth called *January*.

And *Saturnus*, *Pluto*, *Februs*, were called the gods of Hell, who the Heathen said had the rule of the evil spirits there; and from *Pluto Februs*, was the twelfth Moneth called *February*. *And by all these Idolatrous Names do these called Christians call their Dayes to this day, which is contrary to the Scriptures, the Prophets and the Apostles.*

The *Saxons* also had a Goddess, (whom they sacrificed to in the Moneth of *April*) called *Eoster*: Hence they called *April*, *Eoster* Moneth; and hence in process of time came *Easter*. *Page* 135. *Camb. Brit.*

CHAP. XIX.

Concerning Burying-places.

IN the year 1198, *Gaudentius de Mor.* (See *Justin*, Part 1, Chap. 26.) proves that they did of old bury privately their dead in their Grounds; which custom was taken away by Pope *Innocent* the third, who decreed that none should be buried in unconsecrated places; and then after, people began to desire to be buried within the Church, out of a Superstitious respect to the Saint whose Name that Church did bear, and because their Kindred and Relations did pray for them there; besides, they hoped to be benefited by the merits of the Martyrs And it may be read in *Austin de cura pro Mortuis*, chap. 5. That the believing Mother did desire that the Body of her believing Son might be buried in the Church of the Martyrs, for so much as she did believe that his Soul did reap benefit through the merits of the said Martyrs. And about this time the Clergy began to appropriate to themselves the prerogative of taking money to let people be buried in Churches, and is at this day used in *England*.

It was one of the Articles of the *Waldenses*, That the use of Church-yards is superfluous, and invented only for lucres sake; and that it was no matter in what ground any one was laid or buried. Bish. *Usher de Succes. Eccles. Chr. c. 6.*

CHAP. XX.

Concerning Ministers.

WHen Christ bid them go into all Nations, he bid them wait at *Jerusalem* until they were endued with power from on high; and they was not to go to be seven years at Colledges, as they are now, like an Apprentice; but some of them were Tradesmen, as

Moses

Moſes was a keeper of Sheep, and *Jacob* was a keeper of Sheep, and *David* was a keeper of Sheep, and *Eliſha* a Plough-man, and *Amos* a Herdſman, and *Peter* and *John* Fiſhermen, and unlearned men, and *Paul* a Tent-maker.

And the Teachers of the *Waldenſes* were ſaid to be *Weavers* and *Coblers*; of which, when they were told of it, they replyed, they were not aſhamed of their Prieſts, becauſe they laboured with their hands, according to the Example of the Apoſtles.

CHAP. XXI.

Concerning Marriage with the Ring.

IT was the *Romans* that firſt brought up marrying with a Ring, it being their practice and cuſtom, that the man ſhould give in token of good-will a Ring unto the woman. *Alex. Gen. Lib.* 2. *Antiq. Romani, p.* 72. And before they would begin the Ceremonies of their Contract, the man procured a Southſayer, and the woman another, to caſt their Fortune; and the token or ſign that theſe Southſayers accounted moſt fortunate, was a Crow. And this practice of marrying with a Ring do theſe called Chriſtians retain to this day, amongſt many other of the Heathen Idolatrous practices.

And this practice is contrary to the practice of the holy men of God in the Scriptures; for *Boaz* took *Ruth* to Wife, before the Elders of the People, and ſaid, *Ye are Witneſſes this day, that I take* Ruth *to Wife*; and the people ſaid, *We are Witneſſes this day*; *and the Lord make the woman in thy houſe, like the houſe of* Rachel, *&c. and that thou mayſt do worthily in* Ephrata, *and be famous in* Bethlem. And of the ſtock of *Boaz*, came Chriſt, *Ruth* 4.

And *Iſaiah* was to take Witneſſes, and write in a Roll when he went to the Propheteſs. *So here* (*you may ſee*) *was no Southſayers nor Rings uſed.*

CHAP.

CHAP. XXII.

Concerning Churches and Universities, so called.

AND the Names that the Papist gave the Steeple-houses, are still used by Protestants; they called their Churches Cathedral Churches, and Kings Chappel, and Queens Chappel.

And Pope *Felix* the third, he decreed, that Churches should be dedicated to the Saints; and so they came to be called, one Christ's Church, and another they called Saint *Peter's* Church, and another St *Paul's* Church, and another they called St *James's* Church, and another Saint *George's* Church, and Saint *Bennet's* Church, &c. *And them called Protestants, calls them so still.*

And the Protestants still call the Colledges by the same Names the Papists gave them, who first set them up.

The Papists called them *Christ Church* Colledg, *Emanuel* Colledg, *Trinity* Colledg, *Corpus Christi* Colledg, that is, the Body of Christ Colledg; *Jesus* Colledg, *Brazen-nose* Colledg, *Magdalen* Colledg, *All-Souls* Colledg, Saint *Johns* Colledg.

The two Universities, as they are called, were founded by Popish *Saxon* Kings, and other Kings, Bishops, and other men and women.

Tindal, who was a Martyr, said, (concerning Universities) that whosoever ordained Universities, be it *Alexander* at *Hales*, St *Thomas* or any other, he was a Star that fell from Heaven to Earth; for there are brought in (said he) moral vertues, for Faith, and Opinions, for Truth; and said, they are a confused cloud. *Tindal in his Book of the Revelation of Antichrist.*

CHAP. XXIII.

How the Bishops and Clergy heretofore, have been the cause of cruel Laws against those that differed from them, whom they called Hereticks.

ERasmus testified, that for above four hundred years after Christ, the Bishops did not seek the help of the Emperors against the Hereticks;

Hereticks, and when they did seek it against the insufferable wickedness of the *Donatists*; it did not please the good people, that they should then seek the help of the Civil Powers; for they then judged that it became not the Bishops to use any other Weapons, or to have any other help then the Sword of the Spirit, the Word of God, although the evil was incurable, yet would they have excluded it by Excommunication, which is said to be the greatest Judgment or Punishment that then the Church had.

The History also sheweth, how that some of the Clergy have said, That the Princes ought to kiss the Son, and to use their power for to preserve and defend Religion against all their Enemies, though their Lands should therefore be spoiled.

In the year 553, *Pelagius* Bishop of *Rome*, instituted first of all, That Hereticks and Apostates should be forced by external compulsion. And *Clement* the fift made Laws that Hereticks should be burned.

Gerardus Naviomagus sheweth, how that the Laws for putting Hereticks to death, came not by the free-will of the Emperors, but through the earnest importuning of blood-thirsty Bishops, whose constant recourse was a burden to the Emperors, so that finally, they obtained what they desired; but when the Clergy could not prevail with one Emperor, they excluded him out of *Italy*, and excommunicated him, and brought him in suspension, and freed the Subjects from the Oath, and stirred them up against the Power. And thus have the Clergy handled, when they could not have their wills.

And it might be plentifully manifested, how that it hath been blood-thirsty Bishops, with others of the Clergy, that have provoked Kings, and Potentates of the Earth to cruelty, and who have counselled them to make bloody Laws, like the Bishop *Nestorius*, who in his Sermon spake unto the Emperor, and said, *Oh Emperor, give me a Land cleansed of Hereticks, and I will give thee Heaven; help me against the Hereticks, and I will help thee: O subdue the* Persians *thy Enemies.*

In the years 1538, and 1546: In like manner the Inquisitors and Clergy stirred up the Emperor, the Kings of *Spain* and *France*, to terrible persecution, laying it upon their consciences to quit themselves severely against Hereticks, if they would escape the Lords reproof.

In

In the year 1545, Pope *Paul* the third, counselled and entreated the Emperor *Charles*, and King *Ferdinandus*, to compel the Protestants to forsake their error.

CHAP. XXIV.

How since the Apostacy from the Truth, the Pope, Kings and Rulers makes Ministers; and none must preach, except they have a Licence from them.

IN the dayes of King *Henry* the Fourth, it was agreed upon by the King and the Bishops, with other Lords, that no man within this Realm, or other of the Kings Majesties Dominions, presume to take upon him to preach privily, or otherwise, without special Licence of the Ordinary of the same place. *Statute Ex Officio Reg.* Hen. 4.

And in the days of the same King *Henry* the Fourth, Constitutions were made by *Tho. Arundel*, Arch-Bishop of *Canterbury*, and others, That no person (being authorized to preach) shall take upon him to preach in English to the Clergy and Laity, except he first present himself, and be examined of the Ordinary of the place.

For first, the King, he nominated who should be Bishop of such a Diocess, and then being presented to the Pope, he was to approve of him; and being approved, he was consecrated by the Arch-Bishop in England. But when King *Henry* the Eighth cast off the Pope, then it was enacted by King and Parliament, that no Bishop should be commended to the Pope, but that the King should both nominate them, and approve of them to be sufficient Ministers.

In the year 1547, in *Edward* the Sixth's time, Injunctions were set forth, That none should preach except sufficiently Licensed.

In the Reign of King *James*, Injunctions were made, That none should preach, except they were lawfully Licensed thereunto by the King or the Bishop. *Fox Acts and Mon. Vol* 2.

And likewise in the dayes of Queen *Mary*, none was to preach but such as should be licensed or allowed by her Authority, or by the Arch-Bishop, *&c.* or by the Universities of *Oxford* and *Cambridg*. *Anno* 1. *Mary*, *Part* 1 *C.* 1.

In

In the year 1559, Injunctions were likewise made in the first year of Qu. *Elizabeth*, that none should appear to preach, nor be admitted thereto, but such as should be Licensed thereto by the Queen, or the Arch-Bishops or Bishops. *And thus she followed the Papists, who were the first that set up this Order.*

In the year 1644, the Parliament made an Ordinance, to give power to the Presbyter-Assembly of Divines, for the Ordination of Ministers according to the Directory for Ordination; and they gave the Assembly of Divines, Rules for Examination of them they ordained.

He that was to be ordained, was to bring a testimony that he had sworn, and taken the Covenant of the there Kingdoms; and how long he had been in the University, and what Degrees he had taken, and whether he was twenty four years old, *&c.* Note, *This was upholding Popery still, notwithstanding there was a pretence of Reformation.*

And an Ordinance was made by *Oliver Cromwel* and his Council, for Approbation of publick Preachers; and for this end Commissioners were appointed, and were authorized to judg of the Ability and Fitness of any man, before he was admitted to any publick place to preach. *O. C.* 1653, *Can.* 39. *and Can.* 57.

CHAP. XXV.

Concerning the Priests turning, as the Rulers turned, to every Power that came up, rather then they would lose their Benefices; and how they petitioned several Parliaments and Rulers, That they might have their Tythes paid them, and that they would suppress the People called QUAKERS.

IN the year 1531, Pope *Julius* being angry with the King of *France*, sent King *Henry* the Eighth the Cap of Maintenance and the Sword, and gave him the title of *Christianissimo*, that is, *The most Christian King*.

And because King *Henry* wrote a Book against *Luther*, the Pope gave him the title of *Defender of the Faith*.

In the year 1531, (being the twenty second year of *Henry* the Eighth) *Tyndal* did translate the New-Testament into *English*; for reading of which, many were sharply punished; and the reading of it was forbidden by the Chancellor of *England*; and the Papist-Bishops then in power, caused all the Books to be brought into *Paul's* yard, and there to be burned; and the said *Tyndal* was shortly after burned beyond Sea for translating the same.

In the same year, one *Campejus* being sent Legate from the Pope into *England*, was at first in great request with King *Henry* the Eighth, and had many honours conferred on him, and great Benefices, but the King taking dislike of the Popes proceedings with him, concerning a Divorce the said Legate brought from the Pope, to Divorce the King from his Wife, who was the Relict of his Brother, made an Act that no more Annals should be paid for Bulls or Pardons to the Pope, nor no Appeals be made to him, but that all should appeal to the King for pardon.

About this time the whole Clergy of *England* was charged by the Kings Council to be in a *Præmunire*, for supporting and maintaining the Popes power, and were called to answer in the Kings Bench; but before their day of appearance came, they in their Convocation concluded an Humble Submission in Writing, and offered the King One hundred thousand pounds to pardon them; which after some labour, the King p omised them pardon; in which Submission the Clergy called the King Supream Head of the Church. *Baker Chron.*

This Pardon was signed by the Kings hand. [mark] *The King turning, and denying the Popes Supremacy, the Priests turn and deny their old Head of the Church called* Peter's *Successor.*

And in the year 1535, the Popes Authority in *England* was abolished by Parliament; and about two years after, an Act was made, which gave the King all Religious Houses, and all their Lands and Goods.

And then an Oath was ministred to the Clergy, which they took:

That they should renounce the Popes Authority, and swear to be true and faithful to the King, his Heirs and Successors, of life and limb, and to live and dye with him, against all people; and to acknowledg their holding their Bishopricks of the King only, beseeching him to make restitution of the temporallities of the said Bishoprick. *So God me help, and all Saints,* said they.

About

About this time the Bible was first permitted to be read in English, and Injunctions were set forth by the Lord *Cromwel*, That the Creed, Lords Prayer, ten Commandments, and Articles of the Christian Faith, should be read in English; which caused twenty thousand people to rise in arms in *Lincolnshire*, being headed by a Monk, and others; and they were scarcely appeased, but there arose forty thousand in the North; where on one side of their Ensigns they had Christ hanging on the Cross; and on the other side the Cup and Bread of the Sacrament; but they were suppressed.

In *September* 1537, by the special motion of the aforesaid *Cromwel*, all the Images unto which were made any special Pilgrimages and Offerings, were taken down and burnt; and forthwith by the means of the said *Cromwell*, all the Orders of Fryars and Nunns, with their Cloisters and Houses were suppressed and put down.

After all this, and notwithstanding this Reformation, Popery had so much power in the hearts both of King and people, that one *Nicholson*, alias, *Lambert*, being accused for denying the presence in the Sacrament, he appealed to the King, and the King heard him openly; but all would not do, neither would the King pardon him; and shortly after, he was drawn to *Smithfield*, and there burnt; and this was done about the thirteenth year of his Reign.

And in the thirty seventh year of his Reign, the Parliament gave him all the Colledges and Chantries.

And one *John Smith* was burnt in *Smithfield*, and one *Andrew Howet* a Taylor, for denying the Real presence in the Sacrament.

And further, in the thirteenth year of his Reign, was set forth by the Bishops, the Book of the six Articles, condemning all for Hereticks, and to be burnt, that should hold,

1. That the Body of Christ was not really present in the Sacrament after Consecration.

2. That the Sacrament might not truly be administred under one kind.

3. That Priests entred into holy Orders, might marry.

4. That vows of Chastity entred into, upon mature deliberation, were not to be kept.

5. That private Masses were not to be used.

6. That Auricular Confession was not necessary in the Church.

These Articles, and the penalty annexed to them, were called a whip with six strings, which penalty was, they were to be burned to death, and forfeit their Estates real and personal to the King.

After King *Henry* the eighth, succeeded *Edward* the sixth, Son to King *Henry* the eighth, in whose time new injunctions were set forth for pulling down and removing all Images out of Churches, also Homilies were appointed to be read for peoples instruction, and that the Sacrament should be ministred to lay-people in both kinds. Also Marriage was allowed to the Clergy, Auricular Confession was forbidden, and prayer for the dead; and in his fifth year the Book of Common-prayer was established.

After King *Edward*, succeeded Queen *Mary*, about whose coming to the Crown there was some combustion, to whom first the *Suffolk* men resorted; who being always forward in promoting the proceedings of the Gospel, and promised her their aid, and to help her, so that we she would not attempt the alteration of the Religion which her brother King *Edward* had before established. To make the matter short, unto this condition she agreed, and made promise to them, that no alteration should be of Religion: Being a Papist, and setting Popery up, the People and Priests generally turned that way; and all Bishops that had been deprived in the time of *Edward* the sixth, were restored to their Bishopricks, and all Beneficed men that were married, and would not forsake their opinion and turn, were turned out of their Livings: and in her time the Mass was again sung in Latine, and the Popes Authority was by Act of Parliament restored in *England*, and the Mass commanded in all Churches to be used. In her second year the Realm was absolved, and reconciled to the Church of *Rome* by Cardinal *Pool*; and the first Fruits and tenths were restored to the Clergy; but this was soon revoked, the Council finding the necessity of it, for the Queens support. In her fourth year, Monasteries were begun to be re-edified: the number of those that died for Religion in her time, which was but six years, were two hundred fourscore and thirteen men and women.

Now

Now ſee the Oath which the Clery took to the Pope.

They ſwore to be true to Saint *Peter*, the holy Church of *Rome*, and to the Pope the holy Father, and to defend it againſt all men, and to acknowledge the Rules of the holy Fathers Decrees, which to my power, ſay they, I ſhall keep, and cauſe to be kept, and all Hereticks and Schiſmaticks to our Holy Father I will perſecute to my power. *So help me God, and the holy Evangeliſts.*

In the year 1559, Queen *Mary* being dead, Queen *Elizabeth* began to reign; and ſhe with the advice of the Parliament, ſoon made an Act for Uniformity of Prayer, and adminiſtration of the Sacraments.

And the title of Supream Head of the Church was confirmed to Queen *Elizabeth* by the Parliament, and they gave firſt Fruits and Tenths to her.

The Supremacy thus confirmed to the Queen, the Oath was tendred to the Biſhops and others who had been Papiſts in Queen *Maries* dayes; and as many as refuſed to take it were deprived of their Livings; and of the number of above Nine thouſand Prieſts, Biſhops, Deans, Prebends, Maſters of Colledges, Arch-Deacons, Abbots, who had then been in place in Queen *Maries* time, not above One hundred and twenty of them refuſed to take the Oath, but turned from their Religion to Proteſtantiſm, becauſe the Queen ſet it up, notwithſtanding they in Queen *Maries* dayes had burned ſome hundreds becauſe they would not bow to Popery.

And in the firſt year of her Reign, a Book of Injunctions to the Clergy was publiſhed, ſome of which are as followeth.

That every Holy-day throughout the year, when the people had no Sermon, the Prieſt ſhould recite the *Pater-noſter*, the Creed, and ten Commandments, to the intent the people may learn the ſame by heart, *&c.*

Item, That they ſhould keep Holy-dayes.

Item, That the Church-Wardens at the common charge of the Pariſhioners, ſhall provide a comely and honeſt pulpit to be ſet in a convenient place, and to be there ſeemly kept.

Some

Some of the Articles publiſhed in the year 1610, *by the Arch-Deacon of* Rocheſter.

Whether is your Miniſter a Preacher Licenſed? if yea, then by whom.

Whether doth he bid Holy days, and Faſting-days.

Item, Whether have you in your Church or Chappel, a ſeemly Pulpit, a decent Communion table, with meet Clothes to cover it; a Font of Stone ſet in the old uſual place, a Communion-Cup of ſilver, with a Cover, a large Surplice with Sleeves, *&c.*

Some of the Articles publiſhed in the year 1636.

1. Whether is your Church or Chappel ſufficiently repaired, the Walls and Covering thereof, ſtrong and cloſe? Are the Bells unbroken, and their Frames ſtrong and ſafe, and fit for uſe? Are the Windows well glazed, and Floors well paved, and ſeats decent, without duſt, in ſuch decent manner as becomes the Houſe of God?

2. Have you a Font of ſtone in the ancient uſual place and a decent Pulpit, with a decent Cuſhion, and a decent comely ſurplice with wide ſleeves, for your Miniſters uſe?

3. Have you a decent Communion-table, and a Carpet of ſilk, or other decent ſtuff? for this Table alſo a fair Linnen Cloth? And is the ſaid Table covered therewith? *&c.*

And after Queen *Elizabeth*, in King *James* his time, the Book of Common-Prayer was confirmed by the King, and then the Biſhops and Clergy in *England*, by the Kings Licence, ſet forth Canons and Conſtitutions in the Church, ſome of which are as followeth.

That there ſhould be a Font of ſtone in every Church and Chappel, according to former Conſtitutions.

Alſo, that in all Churches there ſhould be decent tables, and covered in time of Divine Service, with a Carpet of ſilk, or other decent ſtuff, and in the time of adminiſtration, a fair linnen cloth on it; and that the ten Commandments ſhould be ſet upon the Eaſt end of every Church and Chappel.

Alſo

Alſo, that a comely and decent Pulpit ſhould be provided in every Church and Chappel.

Alſo they ſet forth a Form of Prayer that they ſhould ſay before Sermon.

And that in Cathedrals and Collegeate Churches, he that adminiſtred the communion on principal Feaſt-dayes, ſhould wear a decent Cope.

And when there was no Communion in Cathedral Churches, they ſhould wear Surplices and Hoods.

Alſo, that the Letany ſhould be ſaid or ſung no Wedneſdays and Fridays weekly, and that Sundays, & all holy-days ſhould be obſerved.

Alſo, that Miniſters according to their degrees, ſhould wear decent and comely apparel, to have them known to the people, thereby to receive honour, *&c.* Gowns with ſtanding-Collars, and ſleeves ſtrait at hands; or wide ſleeves, with Hoods or Tippets of Silk or Sarſenit, and ſquare Caps; alſo, ſome Miniſters were to wear the like apparel, but no tippets,

Alſo, that they ſhould wear in their Journeys, Cloaks with ſleeves, commonly called Prieſts cloaks, with ſleeves, welts, long buttons, or cut.

Alſo, that no Eccleſiaſtical, perſon ſhould wear any Coif, or wrought Night-Cap, but only plain Caps of black Silk, Satin or Velvet,

Alſo, that in publick they go not in their Doublet and Hoſe without Coats to Caſſocks; alſo, that they wear not any light-coloured ſtockins; likewiſe, that poor-beneficed Curates that could not provide themſelves long Gowns, may go in ſhort Gowns,

And in the time of the Long-Parliament (which was ended in the year 1652.) they having denied the Common-Prayer, and a Directory for the publick Worſhip of God being ſet out in the year 1644, by a Synod of Prieſts ſitting at *Weſtminſter*; the generality of the Prieſts, rather then they would leave their Benefices, conformed to that power likewiſe: and the truth being then broke forth in the people called *Quakers*, the Prieſts rage was ſo hot againſt them, that they joyned together, and petitioned the Parliament againſt the ſpreading of the truth in the aforeſaid people, & called the truth hereſie & blaſphemy.

In the year 1653, a Council of State was called by *Oliver Cromwell* unto whom the Prieſts demonſtrated their great willingneſs to conform to: and in the ſame year a Parliament was choſen, which was called

called the Little Parliament, unto whom the Prieſts in ſeveral Countys preſented ſeveral Petitions againſt the people called *Quakers*.

In the ſame year was *Oliver Cromwell* made Protector, to whom the Prieſts were ready alſo to join; the Prieſts of *Cumberland* petitioned, that ſome preſent courſe might be preſcribed for the enforcing the payment of tythes, and other Dues to Miniſters, to which the people in theſe parts (ſaid they) are extreamly averſe.

And *Oliver Cromwel* upheld their intereſt, and made an Order how they might ſue the people called *Quakers*, for tythes, there being no Eccleſiaſtical Courts to ſue for them in, as it had been formerly ordained they ſhould be ſued for in no other Courts.

In the year 1658, *Richard Cromwell* was made Protector, whom the Prieſts flockt to as there Rock of Defence; that he, whom they called in their petition, their *Joſhua*, might lead them into their promiſed Land, which indeed was but a Benefice of tythes or augmentations, and they told him that the Goſpel was bound up in him, and ſo cleaved to him by flatteries, as they did in all ages.

And on the twelfth of the eighth month, 1658, the *Independents* made a Form of Faith in the *Savoy*, and publiſhed it.

In which Form of Faith they laid down, (in chap. 13.) that they that are united to Chriſt, effectually called and regenerated, having a new heart, and a new ſpirit created in them through the virtue of Chriſts death and reſurrection, are alſo further ſanctified, really and perſonally, through the ſame virtue, by his Word and Spirit dwelling in them, the dominion of the whole body of ſin is deſtroyed, and the ſeveral luſts thereof are more and more weakned and mortified; and that this ſanctification is throughout in the whole man.

Yet in the concluſion of the ſame article, they ſay, That it is imperfect in this life, and that there abideth ſtill ſome remnants of corruption in every part. *Note, ſure theſe people Faith is one with the Papiſts, who hold a Purgatory (that is, a place to purge from ſins after this life) for the Scriptures ſay, As the Tree falls, ſo it lyes; and as Death leaves us, ſo Judgment ſhall find us.*

And in chap. 23, they laid it down as part of their Faith, That it was a ſin to refuſe an Oath, being lawfully impoſed by authority. *So are in the ſame path as the Papiſts and other apoſtates, from the Truth, are in, for Chriſt ſaid,* Swear not at all, *Mat.* 5. *And the Apoſtle* James *ſaid, Above all things my Brethren, ſwear not, &c.* Jam. 5.

And

And then after *Richard Cromwel*; the Long-Parliament ſate again, under whoſe time the Prieſts were in great fear they ſhould have loſt their Tythes and Maintenance, that they (ſome of them) got in Arms; but being routed, they petitioned the Parliament for pardon, and by their ſubtilty, got them to eſtabliſh their Tythes, and then they were quiet.

And when the King came in, and the Common-Prayer Book was again ſet up, how many of theſe Prieſts turned in the Nation, is well known in the Countrys; and ſome of them cryed, They would preach in a Surplice, or a Fools Coat, rather then the Goſpel ſhould not be preached. *Here you may ſee the Turn-Coat Prieſts, which minded more their Benefice, then the Goſpel.*

CHAP. XXVI.

A Relation of ſome of the Cruelties inflicted on the Chriſtians by the Heathen.

AND theſe called Papiſts have acted their Cruelties upon Chriſtians, like unto their Fathers the old perſecuting *Roman* Heathens, who acted many ſuch Cruelties as follow; though they profeſs Chriſtianity in words, yet the actions of the young *Romans* are like the old, who have in their actions denied Chriſt, who ſaith, *Love one another.*

One was wrackt unto a Wheel, and beat with a Bulls pizzle.
One hanged, and her skin fleyed off.
One bound about a Globe, and her skin fleyed off her head and face.
One had his tongue cut out.
One broken in a Mortar.
One bound to a Pillar, his head downward, and roaſted.
One fryed in a Pan.
The Mother whipt, and her dugs pulled off.
Some ſowed up in the skins of wild Beaſts, and worried with great Dogs.

Some bound to Axel-trees, and ſo burned.

Some thrown to Lyons, Beaſts and Tygers.

One put into a Caldron of boyling Oyl.

Some Chriſtians crucified with their heads downwards.

Some gored upon ſtakes, one end faſtned in the ground, and the other end coming out of their Mouths.

Some toſſed upon the horns of wild Bulls.

Some women ſtript, and hung by the hair of the head, and ſcourged.

Some Chriſtians brains beaten out with Clubs.

Some broiled upon Gridirons; ſome beheaded with the Sword.

Some burned at Stakes.

Some thrown down from Rocks, and broken to pieces.

Some preſt to death with great weights of Lead.

Some ſtoned to death; ſome hanged upon Gibbets.

Some Chriſtians hung up by the heels, and choaked with ſmoke.

Some had ſharp Reeds thruſt under their nails, and other parts of their bodies.

Some hung upon trees by the middle, until they died of hunger.

Some hung up by one hand, with Weights of Lead at their heels.

Some roaſted upon Spits by a ſoft fire.

Some naked women hung up by one Legg upon Trees till they dyed.

Some had all their fleſh torn with claws of wild Beaſts.

Some were hewn in pieces with Swords.

Some were ſawn aſunder in the middle.

Some had their naked bodies anointed with Honey, and then hung up in Baskets, to be devoured of Waſps and Flyes.

Some Miniſters loaden with great burdens, and prickt forward with Swords and Spears.

Some tyed by the feet, and haled through rough places till they were torn in pieces.

Womens bellies ript open, and Barley put into them, and ſo devoured by Swine.

A Ship ſet on fire with fourſcore Miniſters in it.

Some

Some Christians cut in pieces from the Fundament.

Some had stinking Water, Vinegar and Grease, poured down their throats,

Some smothered in Caves on the Mountain; some racked until their bowels brake out.

Some Womens bellies ript up, and their children trodden under-foot.

Two and two tyed together and slain.

Some had their bowels pulled out, and put into a Bason.

Fourscore slain, and their Quarters set on stakes thirty miles together.

Some murthered at the time and place of their Worship.

Some had Boots of Oyl put on their legs over a small fire. This *was invented by a Monk.*

Some had their heads miserably torn with Gunpowder put into their mouths and fired.

Some thrown out at windows, upon spears.

Some, their bellies burnt, till their bowels fell out.

Some, their ears and cheeks cut off, and holes burnt in divers parts of their bodies.

Some had their mouthes slit up to their Ears.

Some had their Eyes bored out.

A Minister had Hens and Geese tyed about his body, and was torn with Dogs.

Some were tormented in a Trough.

A Minister tormented by a Cat on his belly.

Some had their Faces plained.

Some had their Arms cut off.

Some had Noses and Ears cut off, to make Hatbands.

Some had their Eyes twisted out with Cords.

Some had Cords drawn through their Arms and Legs.

Some cast into Dungeons amongst Frogs and Toads.

Some were let down with a Pulley into the fire by degrees.

Some had their hearts pulled out, which the Papists gnawed with their teeth.

Some had their throats cut with Butchers Knives, others knockt on the head with Axes.

Some had their Breasts and Nofes pluckt off with red hot Pinchers.

A *Smith* had his brains beat out on an Anvil with a Hammer.

Some had their right hands and feet crushed between red hot Irons.

Some were hanged up by one foot, and their heads and breasts in the water.

Some were torn in pieces by Horses.

Some hung upon Tenterhooks.

Some had their Infants cut out of their Wombs, and thrown to Dogs and Swine.

Some were set in the ground up to the Chin to be starved to death.

Some were pistolled to death.

Some thrown down from Bridges into Rivers.

Some burned with straw tyed about them to cover their nakedness.

Some buried alive.

A woman and her daughter hanged in their hair.

CHAP. XXVII.

An Abstract of the Bloody Massacree in IRELAND, *by the Instigation of the Jesuites, Priests and Fryars, &c. in the Year* 1642.

WHen their Plots were ripe for Execution, we find their first proceedings against the *English* various; some of the *Irish* only stripping and expelling them; others murthering men, women and children, without mercy; all resolving universally to root out all the *Protestants* out of *Ireland*; so deeply malicious were they against the *English Protestants*, that they would not so much as endure the sound of their Language.

The *Irish*, when the Massacre began, perswaded many of their *Protestant* Neighbors to brings their goods to them, & they would secure them; and hereby they got abundance peaceably into their hands, whereof

whereof they cheated the *Protestants*, refusing to restore them again; yet so confident were the *Protestants* at first of them, that they gave them Inventories of all they had, and digged up their best things that were hidden in the ground, and deposited them in their custody. They also got much into their hands by fair promises, deep Oaths and Engagements, That if they would deliver them their Goods, they would suffer them, with their Wives and Children, quietly to depart the Country; and when they had got all they could, they afterwards murdered them.

Having thus seized upon their Goods and Cattel, ransackt their houses, got their persons, stript Man, Woman, and Child naked, and so turned them out of door, strictly prohibiting the *Irish* under great penalties, not to give them any relief; by means hereof many miserably perisht through cold, nakedness and hunger.

In the Town of *Coloraine*, many of these poor people that had fled thither for succour, many thousands died in two dayes, so that the living could not bury the dead but laid their Carcasses in ranks in waste and wide holes, pyling them up as if they had been Herrings.

One *Magdalen Redman* deposeth, That she, and divers other *Protestants*, amongst whom were two and twenty Widows, were first robbed, & then stript naked, and when they had covered themselves with straw, the bloody *Papists* threw in burning straw amongst them, on purpose to burn them; then they drove them out into the Woods in frost and snow, where many of them dyed with extream cold, and those that survived, lived miserably by reason of their many wants.

Yet though these bloody Villains exercised such inhumane cruelties towards the poor *Protestants*, they would commonly boast, *That these were but the beginnings of their sorrows*; for indeed they made it good; for having disarmed the *English*, robbed them of their Goods, stript them of their clothes, and having their persons in their power, they furiously broke out into all manner of abominable Cruelties, horrid Massacres, and execrable Murders.

For there were multitudes murdered in cold blood, some as they were at Ploughs, others in their Houses, others in the Highwayes all without any provocation, were suddenly destroyed.

In the castle of *Lisgool*, were about One hundred and fifty men, women and children, consumed with fire.

At

At the Castle of *Moneah*, were One hundred slain.

At the Castle of *Lullah*, which was delivered to *Mac Guire* upon composition, and faithful promises of fair quarter, as soon as he and his entred, they began to strip the people, and most cruelly put them to the sword, murdering them all without mercy.

At *Lissenskeath*, they hanged and killed above one hundred of the *Scottish Protestants*.

In the Counties of *Armagh* and *Tyrone*, where the *Protestants* were more numerous, their Murtherers were more multiplied, and with greater cruelty.

Mac Guire coming to the Castle of *Lissenskeath*, desired to speak with one *Middleton*, who admitted him in; he first burnt the Records of the County, then demanded One thousand pounds which was in his custody, of one called Sir *William Balfores*; which as soon as he had, he caused the said *Middleton* to hear Masse, and to swear that he would never alter from it; and then hanged him up with his Wife and Children; hanging and murthering above One hundred persons besides in that place.

At *Portendown* Bridg, there were One thousand Men, Women and Children, carried in several Companies, and all unmercifully drowned in the River. Yea, in that Country there were Four thousand persons drowned in several places.

In one place, One hundred and forty *English* were taken and driven like Cattel for many miles together.

Other Companies they carried out to a place fit for Execution, and then murthered them.

One hundred and fifteen Men, Women and Children, they sent with Sir *Philem. Oneales* Passe, till they came to *Portendown* Bridg, and there drowned them.

At another time, One hundred and forty *Protestants*, being thrown in at the same place, as any of them swam to the shore, the bloody Villains, with the But-ends of their Musquets knockt out their brains.

At *Armagh*, *O Cane* got together all the *Protestants* thereabouts, pretending to conduct them to *Coltraine*; but before they were a days journey, they were all murthered, and so were many others, though they had Protections from *Philem. Oneale*. The aged people in *Armagh* were carried to *Charlemont*, and there murthered.

Pre-

Presently after, the Town of *Armagh* was burnt, and Five hundred persons murthered and drowned.

In *Killoman*, were Forty eight Families murthered. In one house twenty two *Protestants* were burned.

In *Kilmore*, all the Inhabitants were stript and Massacred, being Two hundred Families; the whole County was a common Butchery many thousands perished by the Sword, Famine, Fire, Water, and all other cruel deaths that rage and malice could invent.

At *Casel*, they put all the *Protestants* into a loathsom Dungeon, kept them twelve weeks in great misery. Some they barbarously mangled, and left them languishing; some they hanged up twice or thrice; others they buried alive.

In *Queen's* County, an *English* man, his Wife, five children and a Maid, were all hanged together.

At *Clowns*, seventeen men were buried alive; some were wounded and hanged upon Tenter-hooks.

In *Castle-Cumber*, two Boyes wounded, and hung upon Butchers Tenters. Some hanged up, and taken down to confess money, and then murthered. Some had their Bellies ript up, and so left with their guts about their heels.

In *Kilkenny*, an *English* woman beaten into a Ditch, where she dyed; her Child about six years old, they ript up her belly, and let out her Guts. One they forced to Mass, then they wounded him, ript his Belly, took out his Guts, and so left him alive.

A *Scottish* man they stript, and hewed to pieces; ript up his Wives Belly, so that her Child dropt out. Many other Women with Child, they hung up, ript their Bellies, and let their Infants fall out; some of the Children they gave to Dogs.

In the County of *Armagh*, they robbed, stripped, and murthered abundance of *Protestants*, whereof some they burned, some they slew with the Sword, some they hanged, some they starved to death; and meeting two women with six of their Children, and themselves both with Child, they murthered them all, ript open the Womens Bellies, took out their Children, and threw them into a Ditch.

A young *Scottish* Womans Child they took by the heels, and dasht out its Brains against a Tree. The like they did to many other Children.

Anne Hill going with a young Child on her back, and four more by

by her ſide, they pulled the Child off her back, trod on it till it dyed, ſtripped her and the other four Children naked, whereby they died of cold.

Some others they met with, hanged them up on a Windmill, and before they were half dead, cut them in pieces with their Skeins.

Many other *Proteſtants*, eſpecially Women and Children, they pricked and ſtabbed with Skeins Forks and Swords, ſlaſhing, cutting, and mangling them in their Heads, Faces Breſts, Arms, and other parts; yet killed them not, but left them wallowing in their blood, to languiſh, ſtarve and pine to death.

The Caſtle of *Liſgoole*, being ſet on fire by theſe *Papiſts*, a Woman lept out at a window to ſave her ſelf from burning, whom they preſently murthered; many fled to Vaults and Cellars, where they were all murthered.

One *Jean Addis* they ſtabbed, and then put her Child of a quarter old, to her breaſt, and bid it *Suck, Engliſh Buſtard*; and ſo left it to periſh.

One *Mary Barlow*, had her Husband hanged, her ſelf with ſix Children, ſtript ſtark naked in froſt and ſnow; after which, ſheltring themſelves in a Cave, they had nothing to eat for three weeks, but two old Calver-skins, which they beat with ſtones, and eat them, hair and all.

In the cold weather, many thouſands of *Proteſtants* of all ranks, ages, and ſexes, being turned out naked, periſhed of old and hunger. Thouſands of others were drowned, caſt into Ditches, Bogs, and Turf-pits: Multitudes miſerably burnt in houſes; ſome that lay ſick of Feavers they hanged up; ſome men, women and children, they drove in Boggy-pits, and knock'd them on the heads.

Some aged men and women theſe barbarous *Papiſts* enforced their own children to drown them; yea, ſome children were compelled unnaturally to execute their own Parents; Wives forced to hang their own Husbands, and Mothers to caſt their own children into the waters, after which themſelves were murthered.

In *Sligo* they forced a young man to kill his Father, and then hanged him up.

In another place they forced a Woman to kill her Husband, then cauſed her ſon to kill her, and then hanged the ſon; yea, ſuch was their malice againſt the *Engliſh* that they taught their children to kill *Engliſh* children.

The

The *Irish* women that followed the Camp, cried out, *Kill them all; spare neither Man, Woman nor Child.* They took the Child of *Thomas Stratton*, being about twelve years old, and boiled him in a Cauldron. One Good wife *Lin*, and her Daughter, they carried into a Wood, first hanged the Mother, and then the Daughter in the hair of her Mothers head.

In some places they plucked out the Eyes, and cut off the Hands of the *Protestants*, and turned them into the Fields, where they perished. The Women, in some places, stoned the *English* Women and Children to death. One man they shot through his Thighs, digged a hole in the ground, set him in upon his feet, fill'd up the hole, left out only his head, where he languished to death. Another man they held his feet in the fire till he was burn to death.

In *Munster* they hanged up many that were called Ministers, in a most barbarous manner. One they stripped naked, and drove him thorow the Town, pricking him with darts and Rapiers, till he fell down dead.

These barbarous Villains vowed, *That if any Parents digged graves to bury their Children in, they should be buried therein themselves.* They stripped one *William Loverden* naked, then killed him before his Wife and Children. Divers (of those called) Ministers bones that had been buried some years before, they digged up because they were, as they say, *Patrons of Heresie.*

Poor Children that went out into the fields to eat Weeds and Grass, they killed without all pity.

A poor Woman, whose Husband was taken by them, went to them with two Children at her feet, and one at her breast, hoping to beg her Husband, but they slew her and her sucking-child, brake the neck of another, and the third hardly escaped; and all this wickedness they exercised upon the *English*, without any provocation given them.

Alas, who can comprehend the fears, terrors, anguish, bitterness, and perplexity that seized upon the poor *Protestants*, finding themselves so suddenly surprised without remedy, & wrapt up in all kind of outward miseries which could possibly by man be inflicted upon humane Creatures? What sighs and groans, trembling and astonishment; what shrieks, cries, and bitter lamentations of Wives, Children, Servants and Friends, howling & weeping, finding themselves without all hope of deliverance from their present miseries? How inexorable were

their barbarous Tormentors, that compaſſed in on every ſide, without all bowels of compaſſion, or the leaſt commiſeration or pity; yea, they boaſted upon their ſucceſs, *That the day was their own, and that ere long they would not leave one Proteſtant Rogue living; but would utterly deſtroy every one that had but a drop of* Engliſh *blood in them.* Their women crying out, *Slay them all, the* Engliſh *are fit meat for Dogs, and their Children are Baſtard.*

Theſe mercileſs *Papiſts* having ſet a Caſtle on fire, wherein were many *Proteſtants*; they rejoycingly ſaid, *O how ſweetly do they fry.*

At *Kilkenny*, when they had committed many cruel murthers, they brought ſeven *Proteſtants* Heads, (one the head of a Miniſter) all which they ſet upon a Market-Croſs, on a Market-day, triumphing, ſlaſhing and mangling them; they put a Gag in the Miniſters mouth, ſlit up his Cheeks to his Ears, and laid a leaf of a Bible upon it, and bid him *Preach, for his mouth was wide enough.*

At *Kilmore* they put many *Proteſtants*, men, women and children, into a Thatched Houſe, and there burnt them. They threw one *Maxwel* into the River, when in Labour, the Child being half born when the Mother was drowned.

In one place they burned two *Proteſtant* Bibles, and then ſaid, *It was Hell fire they burnt.* Other Bibles they took, cut in pieces, and then burnt them, ſaying, *They would do the like to all* Puritan *Bibles.* They took the Bible of a Miniſter, called *Edward Slack*, and opening it, they laid it in a puddle of water, and then ſtamp'd upon it, ſaying, *A Plague on it, this Bible hath bred all the Quarrel.*

At *Glaſtow*, a Prieſt, with ſome others, drew about forty *Engliſh* and *Scottiſh Proteſtants* to be reconciled to the Church of *Rome*, and then told them, *They were in a good Faith, and for fear they ſhould fall from it, and turn Hereticks,* he, with his Companions, preſently cut all their throats.

In the County of *Tipperary*, near the *Silver Works*, ſome of theſe Barbarous *Papiſts* met with a eleven *Engliſh* men, ten women, ſome children, whom they firſt ſtript, and then with ſtones, Pole-axes, Skeins, Swords, &c. they moſt barbarouſly maſſacred them all.

In the County of *Mayo*, about ſixty *Proteſtants*, whereof fifteen were Miniſters, were upon Covenant, to be ſafely conveyed to *Galway*, by one *Edmund Burk* and his Soldiers; but by the way this *Burk* and his Company began to maſſacre theſe *Proteſtants*, ſome they ſhot to death,

death, some they stab'd with Skeins, some they thrust through with their Pikes, some they drowned, the women they stript naked, who lying upon their Husbands to save them, were run through with Pikes, so that very few of them escaped with life.

In the Town of *Sligo*, forty *Protestants* were stript, and locked up in a Celler, about midnight, a Butcher provided for the purpose, was sent in amongst them, who with his Axe, butchered them all.

In *Tirawly*, thirty or forty *English*, who had yeelded to go to *Mass*, were put to their choice, *Whether they would dye by the Sword, or be drowned?* They chose the latter; and so being driven to the Sea-side, these barbarous Villains with their naked Swords forced them into the Sea; the Mothers, with their Children in their Arms, wading to the Chin, were overcome by the Waves, where they all perished.

The Son of one *Montgomery* a Minister, aged about fifteen years, met with his School-Master, who drew his Skein at him, whereupon the Boy said, *Good Master, whip me as much as you will, but do not kill me.* Yet this mercilesse man, barbarously murthered him without all pity.

In the Town of *Sligo*, all the *Protestants* were first robbed of their Estates, then cast into Gaol, and about midnight were all stript naked, and were there most cruelly & barbarously murthered with Swords, Axes, Skeins, *&c.* some of them being Women great with Child, their Infants thrust out their Arms and Legs at their Wounds; after which execrable murthers, they laid the dead naked Bodies of the men, upon the naked Bodies of the women, in a most immodest posture, where they left them till the next day, to be looked upon by the *Irish*, who beheld it with great delight.

Also *Isabel Beard*, great with Child, hearing the lamentable cryes of those that were murthering, ran out into the streets, where she was murthered, and the next day was found with the Childs feet coming out of the wounds in her sides. Many others were murthered in the houses and streets.

About *Dungannon* were three hundred and sixteen *Protestants* in the like barbarous manner murthered.

About *Charlemont* above four hundred.

About *Tyrone* two hundred and six.

One *Mac Crew*, murthered thirty one in one morning.

Two young men, murdered one hundred and forty poor women and children, that could make no resistance.

An *Irish* woman with her own hands murthered forty five.

At *Porterdown-Bridg* were drowned above three hundred.

At *Lawgh* were drowned above two hundred.

In another place were drowned three hundred in one day.

In the Parish of *Killamen*, there were murthered one thousand and two hundred *Protestants*.

Many young Children they cut in quarters: Eighteen *Scottish* Infants they hanged upon a Clothiers Tenter-hooks: One fat man they murthered, and made Candles of his Grease. Another *Scottish* man they ript up his belly, took one end of his small Guts, tied it to a tree, and forced him round about it, till they had drawn them all out of his body, saying, *That they would try whether a Dogs or* Scottish *mans Guts were the longer.*

By the command of one called Sir *Philem. O Neale*, *James Maxwel* was draw out of his Bed, being sick of a Fever, and murthered, his Wife being in Child-birth (the Child being half born) they stript naked, drove her about a flight shot, and drowned her in the black water. The like, or worse, they did to another *English* woman in the same Town.

One *Watson* they roasted alive.

A *Scottish* woman great with Child, they ript up her Belly, cut the Child out of her womb, and so left it crawling on her Body.

One *Starkey*, a School-Master at *Armagh*, being above One hundred years old, they stript him naked, then took his two daughters, being Virgins, whom they also stript naked, & then forced them to lead their aged Father to a Turf-pit, where they drowned them all three.

To one *Henry Gowel*, a gallant Gentleman, they proffered his life, if he would Marry one of their women, or go to Mass; but he chose death rather then to consent to either.

Many of the *Protestant* they buried alive, solacing themselves whilst they were digging down old Ditches upon them.

They brake the back-bone of a youth, and left him in the Fields; some dayes he was found, having eaten the Grass round about him; neither then would they kill him out-right, but removed him to better pasture, wherein was fulfilled that saying, *The tender mercies of the wicked are cruelty.*

In

In the County of *Antrim*, they murthered Nine hundred fifty four *Protestants* in one morning; and afterwards about twelve hunmore in that County.

Near *Lisnegarry*, they forced twenty four *Protestants* into a house, and burnt them all.

Sir *Philem. O Neale* boasted, *That he had slain above six hundred at* Garvagh, *and that he had left neither man, woman, nor child alive in the* Barony *of* Munterlong.

In other places he murthered above two thousand Persons in their houses, so that many houses were filled with dead bodies.

Above twelve thousand were slain in the High-wayes, as they fled towards *Down*.

Many dyed of Famine, many dyed for want of Clothes, being stript naked in a cold season. Some thousands were drowned, so that in the Province of *Ulster*, there were about one hundred and fifty thousand murthered by sundry kinds of torments and deaths.

The *Popish English* were no whit inferiour, yea, rather exceeded the natural *Irish* in their cruelty against the *Protestants* that lived amongst them, within the *Pale*, being not satisfied with their blood, till they had seen the last drop thereof.

Anne Kinnard testified, *That fifteen* Protestants *being imprisoned, and their Feet in the Stoks, a* Popish *Boy, being not above fourteens years old, slew them all in one night with his Skein.*

An *English* woman, who was newly delivered of two children, some of these Villains violently compelled her, in her great pain and sickness, to rise out of her bed; and took one of the Infants that was living, and dashed his brains against the stones, and then threw him into the River of *Barrow*. The like they did by many other Infants. Many others they hanged up without all pity.

The Lord *Mont Garret*, caused divers *English* Soldiers that he had taken about *Kilkenny*, to be hanged, hardly suffering them to pray before their death.

One *Fitz Patrick*, an *Irish Papist*, enticed a rich Merchant that was a *Protestant*, to bring all his Goods to his house, promising safely to keep them, and to re-deliver them to him; but when he had gotten them into his possession, he took the Merchant and his wife, and hanged them both. The like he did by divers others.

Some

Some *Engliſh* mens heads they cut off, and carried them to *Kilkenny*, and on the Market-day, ſet them on the Groſs, where many eſpecially the Women, ſtab'd, cut and ſlaſhed them.

A poor *Proteſtant* Woman, with her two Children, going to *Kilkenny*, theſe bloody Papiſts baited them with Dogs, ſtabbed them with Skeins, and pulled out the Guts of one of the Children, whereby they died; and not far off they took divers Men, Women, and Children, and hanged them up; one of the Woman being great with Child, they riped up her Belly as ſhe hanged, ſo that the Child fell out in the Cawl alive.

Some after they were hanged, they drew up and down till their Bowels were torn out.

How many thouſands of *Proteſtants* were thus inhumanely butchered by ſundry kinds of deaths, we cannot aſcertain.

In the Province of *Ulſter*, we find about a hundred and fifty thouſand murthered, as before; what the number of the ſlain was in the three other Provinces, I find not upon Record, but certainly it was very great, for you have theſe paſſages in a general Remonſtrance of the diſtreſſed *Proteſtants* in the Province of *Munſter*.

And thus in part you have heard of the mercileſs cruelties which the bloody *Papiſts* exerciſed towards the *Proteſtants*: Let us now conſider, at leaſt, ſome of God's Judgments upon the *Iriſh*, whereby he hath not left the Innocent blood of his Servants to be altogether unrevenged.

Theſe bloody Papiſts themſelves confeſſed, *That the Ghoſts of divers of the* Proteſtants, *which they had drowned at* Portendown-Bridg, *were daily ſeen to walk upon the River, ſometimes ſinging of Pſalms ſometimes brandiſhing naked Swords, ſometimes ſhrecking in a moſt hideous and fearful manner.* So that many of the *Popiſh Iriſh* which dwelt near thereabouts being affrighted therewith, were forced to remove their Habitations further off into the Country.

Divers Proteſtants were thrown into the River of *Beiterbert*, and when any of them offered to ſwim to the Land, they were knocked on the head with Poles, after which their Bodies were not ſeen of ſix weeks; but after the end therein, the murtherers coming again that way, the Bodies came floating up to the very Bridge where they were.

Sir *Con Mac Gennis* ſo called, with his Company, ſlew one *Turge*, Miniſter

Minister of the *Newry*, with divers other *Protestants*, after which the said *Mac Gennis* was so affrighted with the Apprehension of the said *Turge's* being continually in his presence, that he commanded his Souldiers not to slay any more of them, but such as should be slain in Battel.

A young Woman being stript almost naked, there came a Rogue to her, bidding her, *Give him her money, or he would run her through with his Sword.* Her answer was, *You cannot kill me, except God give you leave*; Whereupon he ran three times at her naked body with his drawn Sword, and yet never pierced her skin; whereat he being confounded, went his way and left her. This was attested by divers Women that were present and saw it.

As for the *Protestants* Ministers whom they surprised, their manner was first to strip them, and after bind them to a Tree or Post, where they pleased, and then to ravish their Wives and Daughters before their faces (in sight of all their mercilesse rabble) with the basest Villains they could pick out, after they hanged up their Husbands and Parents before their faces, and then cut them down before they were half dead; then quartered them, after dismembred them, and stopped their mouths therewith.

They basely abused one Mr. *Trafford* a Minister in the North of *Ireland*, who being assaulted by these bloody Wolves of *Rome's* brood, that knows not God, nor any bowels of mercy. This distressed Minister desired but so much time as to call upon God before he went out of the World: but these mercilesse wretches would admit no time, but instantly fell upon him, hackt and hewed him to pieces.

Sir *Patrick Dunstan*, so called, they ravished his Wife before him, slew his Servants, spurned his Children till they died, bound him with Match to a board, that his eyes burst out, cut off his ears and nose, teared off both his cheeks, after cut off his arms and legs, cut out his tongue, and after run a red hot Iron into him.

These particulars, with many more, were attested before the Commissioners appointed for that purpose.

CHAP.

CHAP. XXVIII.

In the History of the Churches of Piedmont, *collected and compiled by* Samuel Morland, *in the year* 1658.

WHerein you may see the cruel Massacre and Murthering of several Christians (both men and women) by the bloody Antichristian Papists, who cuts of the heads of men, and boiled them, and eat their brains until they vomitted again; as in *pag.* 336. in the year 1655.

And also in *pag.* 339, you may read the bloodiness and cruelty of the persecuting Papists, who ript up a womans belly from the bottom to the navel with a Sickle, because she would not say the Papists Prayers: and this woman had hid her self in the Snow for two dayes, having no nourishment; and when they had ript up her belly, they barbarously cut off her head. And yet they say in the Book called *Fiat Lux*, (being a Relation between Papists and Protestants) that they do no hurt to no one; but their actions do declare both in this, and in the dayes of Queen *Mary*, and at other times, what they have done.

And in *page* 640, The Papists cut of a womans breast, and part of her Privities, and carried the same to *Mats* in *Piedmont*, and fried them; and eat them; and other people thought they had been Tripes: Yet these Papists say, they do no harm: But soon after they had eaten, some of them fell sick, and some died; and afterwards they put this woman to a cruel death, having ravished her before they cut off her tetts.

And in *pag.* 341, These bloody Papists cut off a mans privy-members, and afterwards put a lighted-candle to the wound, which man had received of them divers stabs in the soles of his feet and ears; then they hanged him up by the hands, tearing off his nailes with hot pinchers. Yet for all this, they could not cause him to forsake his Religion; and then they tied him by one of his legs, and drew him with cords, dragging him about the streets until his eyes and brains dropt out, and then cast him into a River.

And also in *pag.* 342, they tied a man with his neck and heels together, being about eighty years old, and cast him down a hill, and there he

be hung in a Tree ſeveral dayes, in a lamentable ſtate to the beholders.

And in the ſame *page*, An old man about Ninety years old, and a woman, they hackt their bodies, and chopt them to ſmall pieces, and ſtrewed them along the High-wayes, and hanged it upon hedges when they had cut it ſo ſmall.

Page 343, They took two poor old women, and ript up their bellies, and left them upon the Snow.

And alſo four women the Papiſts cut off their Noſes, their Fingers and their Hands, and many Infants they threw down ſteep places. And one woman they tyed her head between her legs. And another woman. her fleſh was taken from her bones, and chopt as ſmall as Herbs to the pot. And another old blind woman they cut in pieces in a certain Cave; as you may ſee in *page* 344.

And in page 345, they ſet a woman upon a ſtake, putting her upon a pole through her privities, and carried her upon their ſhoulders. *And theſe are the* Papiſts *which carry their Hoaſt upon their ſhoulders.* And then they ſtuck the ſtick down, and let her hang in the air.

And *page* 646, Another woman had three children torn in pieces, tearing them by the legs one from another.

And one of ſix weeks old, they took from the Mother, daſhing the brains out againſt the Rocks.

And alſo, they took a man out of his bed, plucking the skin off his Arms and Legs, and then ſtarved him to death in priſon.

And a man they dragged by one Leg, with a Mule, through the ſtreets, and ſtoned him, after they had cut off his privy-members; and afterwards they ſtopt his mouth, and crambed things down his throat, and cut off his head; and called themſelves *Catholicks* againſt the *Proteſtants*.

And *page* 348, There was a beautiful young Maid about ten years old, whom theſe wicked Papiſts held, and did ſuch horrid things to her, even out of the bounds of humanity to ſpeak; ſo that after, ſhe was found half dead, wallowing in her blood.

And *p.* 349, A woman carrying her Child in a Cradle, being purſued by the Papiſts, ſhe left her Child, whom they took and pluckt into four quarters, and afterwards finding the Mother, they raviſht her, and cut off her head, leaving her in the Snow.

And in *pag.* 350, A young woman, about eighteen years old, was taken (as she was flying) upon the Snow, and they thrust a Pike through her alive, and roasted her, and brought a piece to make a Meal of; but she not being roasted enough, stopt their stomacks. *And thus the Papists are Beasts.*

And the Papists took a Protestant, and tyed his hands to his privy-members, hanging him upon a Gate by his hands, to make him renounce his Religion. And also they tyed two more in the same manner; only they, after they had tyed their hands to their privy-parts, they tyed their hands behind them, until their very bowels were torn out, and so they died: Besides other cruel barbarous usage to Prisoners.

And in *page* 352, a man about fourscore years old, they cut off his Nose, his Ears, and other parts of his body, and left him in the Snow, who died there.

And *page* 353, the cruel Papists put Gun-powder into many men and womens mouthes, and cramb'd it down their throats, and set it on fire, and tore their heads to pieces.

Fol. 354, They stript one naked, and tore of his Nose with Pinchers, and made holes in his hands, and dragged him with a Cord by the middle, and they cut off his flesh as they dragged him, and struck him, saying, *Wilt not thou go to Mass?* and then they cut off his head, and threw him into a River.

And *page* 455, these bloody Papists pluckt out another mans eyes, and cut off his privy-members, putting them into his mouth; and then they cut off his skin, and hung it up in four Windows of their principal houses.

And *page* 356, they took a man, and cut off his head, and fryed his brains, and eat them up, and took out his heart, frying it, and took it and eat it also.

And *page* 357, several aged people they burnt alive.

Page 358. they draged a woman and her daughter with Horses through the Streets, stabbing them with Pitchforks, and threw them into a River, throwing Batts at them.

And *page* 359, Others, as they were passing from the bloody persecuting Papists, they shot one in the Neck, and after, they slit his Chin and Nose, throwing of him to the Dogs.

And *page* 360, and 361, Eleven men they forced to throw one another

another into the Fiery Furnace, and forced them to carry one another on their backs, and the Papists themselves carried the last man. And these bloody Papists hunted the Protestants up and down the Rocks upon their bare feet, which were cut with Ice and Flinty-Rocks, until they bled grievously. *And yet these bloody Papists, like one that* Soloman *speaks of, wipe their mouths, and say they have done no hurt: but they that desire to read more of their Cruelty and Wickedness, let them look in the said Book. And as for the Papists Powder-Plot in King* Jame's *time, and their Massacring of many thousands in* Ireland, *it is not out of memory yet.*

At *Guttenburg* in *Bohemia*, where were deep Metal-Mynes, the Papists threw into one of them 1700 persons, and into another 1038, in the year 1420.

The Papists killed of the *Waldenses* about a thousand men, women and Children in one place, and robbed and spoiled the poor Christians; and when that the Christians would not receive their Hoast, they gagged them, and thrust it down their mouthes.

The King of *Norden Humbers*, slew twelve hundred Christians, because they prayed to Christ for assistance.

CHAP. XXIX.

A List of some of the Accusations for which the aforesaid People suffered in the Valleys of Piedmont, *by the Papists.*

FOr that they believed the Church of God to be without spot or wrinkle.

Also they believed that it was not lawfull for the Prelates of the *Roman* Church, to have temporal Jurisdiction in the world; and that none hath a greater degree of Power and Authority in the Church, then he hath of Holiness.

Also that they believed that the Sacraments administred by the Priests of the *Romish* Church, are of no Efficacy.

Also they believed that Tythes ought not to be paid to the said Priests.

Alſo, they believed that the *Romiſh* Church is a Houſe of Confuſion, and the Synagogue of Satan.

Alſo, they believed that it was not lawfull to ſwear any thing, be it true or falſe.

Alſo, they believed that it was as profitable to pray to God in a Stable, as in a place called a Church.

Alſo, they believed that rain-water had as great vertue as holy water in the Church.

Alſo, for that they believed that no man ought to obſerve the Feſtival-dayes of Saints; but that it was lawfull to do work upon them.

Alſo, for that they believed that it was lawfull to eat fleſh every where, and at all times; and that *Lent* was not to be kept. See *pag.* 217, and 218.

And for theſe cauſes, and ſome other Decrees, which are contrary to Scriptures, did the Papiſts murther them in the year 1655.

Here followeth a Liſt of ſome of the Articles for which the Martyrs ſuffered in Queen Maries *Reign, in the year* 1556, *and by other Papiſt.*

1. Firſt, For confeſſing that an evil man doth not receive Chriſt's body.

2. That it is Idolatry to creep to the Croſs; *John* forbids it, and ſaith, *Beware of Images.*

For confeſſing that they ſhould not pray to *Mary* and other Saints: For theſe things, and denying the Papiſt Principles, were five men and women burnt, in the year 1558.

The Article againſt *Margaret Marringe* Marrtyr, was, That ſhe had refuſed to come to Church; that ſhe had not come to the Pariſh-Church for the ſpace of one year; neither did ſhe mean to come any more unto the ſame in thoſe Idolatrous dayes.

Articles exhibited against R. Lusse, *Martyr.*

1. For refusing to call the Lords Supper by the Name of the Sacrament of the Altar.

2. For denying Purgatory, Prayers and Alms, and saying, they did not profit the dead bodies.

3. For holding that Images are not to be suffered in the Church, and that all that kneel to Images are Idolaters.

4. That they which were burn'd of late for denying these things, are Gods Servants and Martyrs.

5. For denying the Church of *Rome* to be Universal.

Articles against other Martyrs.

Henry Crimses for marrying his Wife on *Palm-Sunday* in *Lent*, was punished, as some are now.

Also, that they would not follow the Cross, or confess to a Priest.

Also that they did not believe the Pope to be the Supream Head of the Church.

Also, that they did not believe that Bread, Water, Ashes and Palms were Holy Ceremonies in the Papists Church.

Also, the Martyrs confessed that the Popish Mass was Blasphemy.

Some of the Papists Cannons or Decrees which the Martyrs Suffered for, and which those called Church-Wardens and Priests, were by the Command of the Bishops to make enquiry into, in their several Parishes.

1. Whether they see the Font be comly kept; and have Holy-Water alwayes ready for Children to be Christned.

2. Whether the Priests do go decently in their Apparel, and have their Crowns and Beards shaven.

3. Whether they do keep the Names of their God-fathers and God-mothers.

4. Whether

4. Whether they refrain to come to Church to hear Divine Service on Sundays and Holy-days.

5. Whether the Church be adorned and garnished with Ornaments; and whether they have a Rood in it, with *Mary* and *John*, and an Image of the pattern of the same Church.

6. Whether they do not keep Fasting in Embet-dayes.

7. Whether the Sacrament be carried with a Candle to the sick, with a little Bell.

8. Whether any Candle or Lamp do burn before the Sacrament.

9. Whether Infants and Children are brought to be Bishopt.

10. Whether any do labour on Holy-dayes.

11. Whether any do contemn the authority of the Pope and See of *Rome*. *All these are contrary to Scriptures.*

Articles objected against Doctor Ferrer, *Bishop of St* Davids.

1. That he plowed a Pasture of ten dayes Work, in *Lent*, 1549.

2. That he had thirty two Ploughts in one day, and the Priest bid it in the Church.

Here followeth some of the Church-Wardens Accounts of Waltham-Abbey *in Queen* Maries *time; Taken out of* Fox's *Acts and Monuments*, pag. 1474.

Imprimis, For a stock of Brass for the Holy Water, 7. s.

Item, For a Cloth for the Sacrament, 7s.—8 d.

Item, For *Mary* and *John* that stands in the Rood-Loft, 1l. 8d.

Item, For the Priests white Garment down to his feet, and Girdle about his middle. *These are more like unto Players, then Ministers of the Gospel.*

Item, For watching the Graves and Sepulchres, 8 d.

Item, For a Vessel to put the Consecrated Oyl in, used in their Baptism, Confirmation, and Extream unction, 3 s.—4 d. *There was never such things found among the Apostles.*

CHAP.

CHAP. XXX.

The Doctrines of Christ and Antichrist distinguished.

CHrist fought against Satan with Gods Word.

Antichrist fights against his Enemies with the Temporal Sword.

Christ chuseth the poor, and meek, and simple.

Antichrist chuses none but the subtile and crafty.

Christ compels no man against his will to believe his Gospel.

Antichrist with his Suspentions, Excommunications, Apprehensions, Persecutions, Fire, Faggot, Sword, Halter, enforces men to receive his Devillish Decrees, and trifling Traditions.

Christ sayes he is the Head of the Church, and sayes, *Give* Cæsar *his due.*

Antichrist sayes he is the Head of the Church, over all Kings, Princes and Emperors, and they must all obey him.

Christ by his holy Apostles calls Marriage honourable, and the Bed undefiled, yea among all men, none excepted.

Antichrist calls the Marriage of the Bishops, Priests, and himself, filthy, fleshly, and unclean living; yet Pope *Innocent* the third had three Bastards, *Anno* 1493.

Christ teacheth that we should not swear at all; but that we should use in all our communications, yea, yea, and nay, nay; and saith, whatsoever is more, comes of evil.

Antichrist teacheth, that if any man will receive any Office under us, he shall be sworn that he will be true and faithful to us. If any man will have any thing to do in his Courts, he must first of all swear by God, and by the holy Gospel, that this or that is true; and again, that he shall truly and faithfully answer to all such things as are required of him, *Cap. signif. Christi de Elect.* See *Becons* works, fol. 503.

Christ said, That no man can come unto him (that is to say, to believe in him) except his holy Father by his holy Spirit draw him.

An-

Antichrist said, If any will not believe, Fire, Faggot, Sword and Prison, shall make them believe.

Christ saith, Blessed are the Peace-makers.

Antichrist saith, Blessed are they that fight, and go together by the ears, to defend the Pope, and hold up the Pope. and breaks Oaths to destroy Subjects and Princes, to hold the Pope up; for they shall be called the Children of the Mother-Church of *Rome*.

Christ saith, *My Kingdom is not of this world.*

Antichrist will have a Triple Crown on his head, and treads upon the necks of Emperors, and lets Kings run like Lacquies by his Horse side.

The Brethren of the Lord had Wives, and so had the Apostles and *Peter*, and did not put away their Wives; and *Peter's* Wife continued with him to his dying-day, and went with him to his execution; and he exhorted her, and said, *Oh my Wife, remember the Lord.*

But the Pope, who sayes he is *Peter's* Successor, he denies Marriage, and calls it a filthy thing, and fleshly thing for the Clergy to marry, and makes Laws against Marriage, which is the Doctrine of Devils.

Christ and his Ministers took the Supper in their common daily apparel.

Antichrist has made a Law, that they must have Garments like Players, a Tipper, a white Coat, and a black Coat, and decked with gorgeous Furniture, and great Pomp, wonderfully setting out his Merchandize, to sell his Mass-mongers his stuff.

The Church of Christ honoureth God in spirit and truth.

The Synagogue of Satan honoreth their God with the Surplice, Copes, Vestments, Bells, Organs, Sencers, Candles, Candlesticks, Fire, Palms, Ashes, Bread, Water, Oyl, Cream, Building of Monasteries, and Chantres, See *Becons* Preface.

Christ breathed upon his Disciples, and gave them the Holy Ghost.

Antichrist breatheth the Spirit of Satan into his Priests, that they should be known to be his Priests by their long Gowns, Horned Caps, and flaring Tippets; and he breaths into his Font, and upon his Wine when it is frozen.

Christ

Christ sent forth his Disciples to preach the Gospel to all Nations.

Antichrist sends forth his Disciples to be Mass-Mongers, Soul-carryers, Purgatory-rakers, God and Christ-makers of Bread and Wine, and Conjurers of Water, Bread and Fire; and to gather the Tenth of all Estates to himself.

Christ in all his adversities fled to prayer.

Antichrist in his troubles flies to his Armour.

Christ fought against Satan with Gods Word.

Antichrist fights against his Adversaries with a temporal Sword.

Christ by no means could abide that his Disciples should strive for Supremacy.

Antichrist challengeth Supremacy, not onely over the Clergy, but also over Kings and Emperors, yea over the whole world.

Christ appointeth no certain days or times of fasting, and that they should not eat flesh on, but leaveth people to their freedom in such things.

Antichrist prescribeth certain days to be fasted on, and not to eat flesh on, as the time of *Advent*, *Lent*, *Ember-days*, Saints Evenings, *&c.*

Christ in his Doctrine taught, *That whosoever believed in him, should have everlasting life; as it is written, He that believeth on the Son of God, hath everlasting life: but he that believeth not shall not see life, but the wrath of God abideth on him.* And he said, *I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, he shall never death.* And *Paul* said, *I am now ready to be offered, and the time of my departing is at hand; I have fought a good fight, I have fulfilled my course, I have kept the faith; from henceforth there is laid up for me a Crown of Righteousness, and I know, and I am sure,* said he, *That he in whom I have trusted, is able to keep me till that day.*

Antichrist said, No man in this world can be wholly free from sin, nor certain and sure of his salvation; and therefore he ought to doubt and stand in fear whether he shall be saved or not.

CHAP. XXX.

A Diſcourſe betwixt a Quaker *and a* Papiſt.

Quaker. Why did you forſake your Religion in Queen *Elizabeths* time, ſeeing you had burned to aſhes, and perſecuted to death the Martyrs for not joyning to your Religion in Queen *Maries* time; and in Queen *Elizabeths* time the moſt of your Prieſts and People turned to Queen *Elizabeth*.

Papiſt. Why, our Maſſe-Book was but turned into *Engliſh*, which was in *Latine* before, and now we hear it in *Engliſh*; only there is Purgatory, and praying to Saints and Angels, and ſome few odd things left out, and Sacrament and Alter.

But Tythes, and Organs, and moſt of our old Ceremonies is held up ſtill, which we firſt decreed; and our Prieſts in the dayes of Queen *Mary*, might not marry; and if there was one hundred or two hundred a year belonging to him, he was to have but forty pound a year of it, and the reſt went to maintain the poors, and the Popes Revenue was the *Peters*-pence, that is Smoak-penny; and when the Prieſts turned to Queen *Elizabeth*, then they might marry, and had all the Tythes, and Smoak-penny too, and the poor were from that time turned to a Seſſions buſineſs.

Quaker. What, had the Pope a penny for every Chimney in *England* that ſmoak'd?

Papiſt. Yes.

Quaker. Then there was never a Freeholder, but all were the Popes Tenants, *Sure this time the ſmoak and darkneſs were over all.*

Papiſt. Your Scripture is a falſe Scripture, which you have minced and clipt; for in our Scripture it's ſaid, all the Fathers and the Patriarchs went down into Purgatory, and there they lay all in Purgatory till Chriſt came; and he went into Purgatory, and was three days and three nights in Purgatory; and when Chriſt went into Purgatory, the Divel ſaid, *What doſt thou come hither for, to break open our ſtrong holds?* and when Chriſt came out of Purgatory, he brought all the Fathers and the Patriarchs out of Purgatory with him.

Quaker.

Quaker. This is neither in your Scripture nor our Scripture; for I think I have read your Scripture more then thou hast done; I know your Scripture, there is no such thing in it, as that the Patriarchs went into Purgatory, nor the Fathers, nor Christ; so it is a whimsey and a phantasie of your own brain; and as for Christs being crucified, and lying three days and three nights in the heart of the earth, the Scripture doth not call it a Purgatory; and when Christ was crucified, there was two thieves crucified, and one of the thieves reviled Christ, when he saw the chief Priests and the Pharisees revile him; and the other thief reproved him, saying, *Why dost thou do so, seeing thou art in the like condition? for this man* (meaning Christ) *has done nothing worthy of death, but we suffer for our deserts*: and therefore he desired Christ to remember him when he came into his Kingdom: Saith Christ, *This day shalt thou be with me in Paradice*; mark, the same day that he suffered: and what, Papists, is Paradice become a Purgatory with you? and so how could he be three days and three nights in Purgatory, when he said that day he should be in Paradice?

Quaker. What Religion art thou?

Papist. A *Catholick.*

Quaker. *Catholick* signifies Universal.

Papist. Yes, it doth.

Quaker. I deny you Papists to be *Catholick* in the Universal power of God; and I deny you Papists to be in the *Catholick* Faith, which works by love, to love one another, and Enemies, which is the Faith of the Son of God, and the Apostles.

And I deny you Papists to be in a *Catholick* Wisdom, that is pure from above, but in an earthly, sensual, devilish, below: and I deny you to be in the *Catholick* Fellowship, and unity in the spirit of God, the fruits of which is Love; and I deny you Papists to be in the *Catholick* Church, which is the pillar and ground of truth; but of the Whore and Beast that drunk the blood of the Martyrs and Saints. I deny all your Popes, Ministers, Bishops, to be made by the *Catholick* Universal power, as the Prophets and Apostles were made; and I know you to be out of the *Catholick* Universal spirit and power, and life of Christ, the Prophets and the Apostles.

Papist. What Religion are you *Quakers* of?

Quaker. We are of the Religion the Apostles were of, which was before you Papists were.

Papist. I deny that; for you don't own a Visible Head to be your Church.

Quaker. Prove a Visible Head.

Papist. Christ says to *Peter*, *Upon this Rock will I build my Church*, (and this was *Peter*, a Visible Head) *and the gates of hell shall not prevail against it.*

Quaker. What will Christ build his Church upon *Peter*, a visible man of flesh and blood?

Papist. Yes, how could it be a Visible Head else? and there has been a Visible Head ever since *Peter*, which to him was given the Keys, and he was Head of all the Apostles; and so the Popes face in *Peter's* Chair ever since, and are infallible, and cannot err; and the Gates of Hell shall not prevail against this Church.

Quaker. Christ says to his Disciples, *Who do men say that I am*; His Disciples said, *Some say thou art Elias, one of the Prophets; and some say thou art John Baptist risen from the dead.* Christ said, *But whom do you say that I am*; *Peter said, Thou art the Christ the Son of the living God. Christ said to him, Thou art Peter, flesh and blood hath not revealed this unto thee, but my Father which is in Heaven*, signifying that flesh and blood may reveal, but flesh and blood had not revealed that unto *Peter*, but his Father which was in Heaven.

So the Church was not built upon *Peter* as a visible man, nor flesh and blood, but upon that which is revealed; and what was the Revelation to *Peter*, but Christ the Son of the living God, who destroys the Divel and his works? and upon this his Church is built, who is the Foundation of the Prophets and Apostles.

The next Pope after *Paul*, the Papists say was *Clement*; that is false, for *Paul* commends *Linus*.

The next thing is, thou sayest the Popes are infallible, and cannot err, and never erred since *Peter*.

Three hundred years after Christ, the Bishop of *Rome* denied Christ, and sacrificed to Heathenish gods; whether was this an error, yea, or no? and then they made a noise in *French* and *Latine*, and did conclude that the Bishop of *Rome* did err.

And it was six hundred years after Christ, before *Boniface* the third got up to be first Universal Bishop, who was set up by *Phocas* the

the Murtherer; for all the Churches before had been ruled by Councils.

Papist. Those Councils was gathered by Popes.

Quaker. The Councils was gathered some by the Christian Emperors; were them Emperors, Popes? Do'st thee believe the Chronicle six hundred years after Christ?

Papist. I do; then there was no Universal Bishop, until six hundred years after Christ.

Quaker. And one Council was gathered by the Empress: and was she a Pope? Nay, this was before the Universal Pope was; and Christ said to the Apostles, that the Gentiles exercise Lordship one over another, but it should not be so amongst them, for they are all Brethren; and the Gentiles were called gracious Lords; which title the Bishop of *Rome*, and other Bishops, had from the Heathen, and not from the Apostles, for they were not to be called of men Master.

And so *Peter* was not set over the rest of the Apostles as Head over them; and what was said to *Peter* concerning having the Keys, and binding, and loosing, was said to the rest of the Apostles, as you may read in Scriptures.

And as concerning the Church, that the Gates of Hell shall not prevail against the Church of the Papists; when *Phocas* got up to be Emperor, did not the Emperor lose most part of his Empire, and the Pope most part of *Turky*, and *Egypt*, and *Jerusalem*, and the Land of *Canaan*? Has he not lost *England*, *Ireland* and *Scotland*, and part of *Germany*, *Holland*, *Denmark* and *Sweden*? and yet the old man, the Pope, tells people, that the Gates of Hell shall not prevail against his Church? Let him look about him, and see what he has left, and what he would have had left, if he had not set up his Inquisitions to torture Christians in the time of the Council of *Trent*; and when that the Princes of *Germany* in the time of *Luther*, when they desired that for every trifling business they might not be summoned down to *Rome*, was it not the Popes answer, If it should not be so, their Courts would be made of no authority, but would go down.

And did not the *German* Princes desire that the Concubinary priests might marry; For though by the Law they had Concubines, yet they defiled other mens wives, & did not the Pope say, If I should

suffer

suffer the priests to marry, then they would not go where I would have them, but would sit down with their wives. And when the *German* Princes and others, desired a free General Council, such a Council as was in the time of *Constantine*; (mark, that was before the Pope was, three hunderd years: See Council of *Trent*, p. 2.) did not the Pope chuse a Council of his own Legates and people, contrary to the mind of the *Germans* and others? and then did not many of them fall from the Pope; and many in *France*, who got the victory over the Pope? and yet he says the Gates of Hell shall not prevail against the Church. *Consider people, see what he has left.*

And after the Pope got up, and had lost most of Christendom, and the Emperor had lost most of his Empire; for the Emperor's seat was at *Constantinople* before the *Turk* got up, which was after the Pope; and then after a time the Emperors came to be thrust up into *Germany*, and called the Emperors of *Germany*. *So here, see whether the Pope is not he that leveth and maketh a lye, Rev.* 22.

Papist. You speak as if you could tell our principles; if you know them, what is our principles?

Quaker. I'll tell thee, I'll begin with one: There was a woman in *Kent*, one of your Religion, and by her Wisdom and Books she had brought many into your way; and upon a time, it pleased the Lord to convince this woman to see your way was false, and Christ was to be her Way, her Teacher and Salvation: and so she went and declared this among the Papists. And upon a time, a Taylor that she had brought to be a Papist, came to work at her house, and she declared to him how Christ was her Way, her Teacher, and Salvation; and he got betwixt her and the door, and drew his knife at her; it was askt her, why did he draw his Knife? she said, he would have stabb'd me; why would he have stabb'd thee? why, it is their principle: What, is it their principle to stab people? Yes, said she, if they turn away from their Religion: and the woman said, *Put up thy Knife, I know thy principles.*

Papist. What, do you declare this abroad?

Quaker. It is declared abroad, and the women since dyed in the belief of the truth of God, and forsook your way: and so the Papist went away, and never denyed but that it was his principle.

Papist.

Papist. The Papists say the Quakers are Antichrist and false Prophers.

Quaker. Why are they Antichrist and false Prophets?

Papist. Because they say they do prophesie and say, Christ is in you &c.

Quaker. Then thou may say, the Apostles were false Prophets, which shews thy ignorance? for they said, *Christ is in you except you be Reprobates; and we preach Christ in you; and I will pour out of my Spirit on all flesh, and my sons and my daughters shall porphesie.* Read *Cor. Col.* and *Acts.*

POST-

Postscript.

AND you Papists, *that say there hath been a Head of the Church, and therefore the Pope must be Head of the Church; for* Aaron *was Head, and* Moses *was Head: To which I say,* Moses *was a married man, and* Aaron *was a married man, and* Eleazer *and* Ithamer; *and* Aaron *was a Priest, and* Eleazer; *and* Eli *the Priest was a married man, and* Samuel *was a Priest, and was a married man, and had Sons,* 1 Sam. 8. *And by the Law of God the Priests were to marry, as you may read in the Books of* Moses. *But your Pope, whom ye say is Head of the Church, makes a Law contrary to Law and Gospel, That Priests must not marry, and Popes must not marry; but the Popes have bastards and by the Law the priests may have Concubines; and this is contrary to the Law, to have Bastards; and contrary to the Gospel to have Concubines; for every man must have his own Wife.*

And you Popes and Papists, who say that you brought over the Bible first into England, *and you preserved the Bible; think you not that all people sees you in this? For you have been them that have kept the Bible from people in an unknown Tongue; and though all profess to be believers in Christ, yet they must not have the Scriptures in their own Language; in this you are contrary to the Apostles, shewing you are degenerate from them, who judged them that spoke in an unknown Tongue: And Christianity was planted many hundred years in* England, *by* Joseph of Aramathea, *before* Austin *the Monk brought over his trifling Traditions and Ceremonies.*

And

And whereas you Papists call some Lay-people, and some Spiritual, which was not the way of the Apostles to do so; and such that be under some Oaths, Vows or Orders, or has the natural Languages which began at Babel, *these you call spiritual, which be in swearing, vowing, and natural Languages. And others that be not in these things, you call Lay-people. Judg people of the Papists distinctions, which is contrary to the Apostles; and do not you think that* Pilate *that set* Hebrew, Greek *and* Latin *a top of Christ when he crucified him, would not have made the Pope a fine spiritual man? For does not the Pope crucifie Christ afresh? Has he not put him to open shame, and persecuted Christ in his Members, and set his spiritual mens Tongues over him, to watch his Sepulchre from Christ arising, with all his Guards and Inquisitions? And is it not said in the* Revelation, *The Beast has power over the Tongues, and the Whore she sits upon the Tongues, which are waters: So here all may see your spiritual men are waters, and the Whore and the Beast has power over your spiritual Function: And doth not the Apostle say Tongues must cease? Then your spiritual men must cease, and the Lay-people will remain; And none but such as they of your spiritual Function, as you call it, must meddle with Divine things; and all the rest that be not of your Orders, you call Lay-people, and such must not meddle with those things which you call Divine, which indeed are nothing but your own Inventions and Traditions, and pelting Ceremonies, which you have not from the Apostles, as your Canons manifesteth; but in this your ignorance is seen of the mind of God, Christ and the Scriptures, So* Jacob, Moses *and* David *were keepers of sheep, and* Amos *a Herdsman, and* Elisha *a Plough-man, and* Peter, John *and* Andrew *fishermen, and* Luke *a Physician,* Matthew *a Tole-gatherer,* Paul *a Tent-maker. Was not all these looks on as Lay-people by the*

Prieſts of their Ages? And would not they all be look't on as Lay-people by you, had they been in your age, becauſe they were not bred up in your Schools which you have ſet up, and there made your ſpiritual men, ſince the Apoſtles days, who are made of man, and by man, and not of God or Chriſt, nor by him, nor of him: yea, would not you have burnt theſe Tradeſmen to aſhes, if they had been in your days?

Was not the Univerſities firſt ſet up by the Roman *Emperor, when he conquered this Nation of* England, *to learn Philoſophy, where he brought the people to learn the Laws and manner of the* Roman-*Heathen? And then after he did turn to make them Prieſts, and ſerve ſeven years time like a Prentice Lad, and ſo become a Company, like other Company of Trades-men. Did not the Papiſts make his Jeſuits and Prieſts there? And doth not the Proteſtants ſtill make their Prieſts there? Is it not the Philoſophy that was ſet up there by the* Roman *Emperor, the Heathen? Whether or no did not the Heathen-*Romans *there teach the Grammar, the Logick, and moſt of the ſeven Arts, except it be the patcht-up Divinity*

The Croſs of Chriſt it is the Power of God: This was the Croſs in the Primitive Times, and was for about Three hundred years after Chriſt. And then after came up the Wooden, Stone, and Iron Croſs; and then the true Church went into the Wilderneſs, which was perſecuted by the Dragon, and the woman was fed of God a Time, and Times, and half a Time: a Time a Year; Two Times, Two Years; Half a Time, Half a Year, One thouſand two hundred and threeſcore days. Then the Prophets propheſied in ſackcloth and aſhes, which is a mournful ſtate, One thouſand two hundred and ſixty Dayes; the Dragon having given his power to the Beaſt, and he perſecuted the Saints, and power was given to him over all Kindreds,

Kindreds, Tongues and Peoples; and all that dwelt upon the Earth should worship him; and the Whore and false Church got on the Beast, which had got two Horns like a Lamb, and he should continue forty two Months, which is One thousand two hundred and sixty days. *Then came up the Wood and the Stone Church, when the true Church was fled into the Wilderness, which wore the fine linning, going in white, which is the righteousness of Christ, and the righteousness of the Saints: Then the false Church set up the Surplices, as you may read what Pope he was. And also you may see how the Popes and Papists, who say they are infallible, and cannot err, how they contradicted one another, and killed one another; and many things might be mentioned, which is out of the bounds of Civility and Modesty to mention, which might be instanced out of Records of them. But here you may read how all these things came up by the Papists and others, and never set up by Christ and his Apostles, as you may read in the Scriptures of the New-Testament. These things which have been decreed by the Popes, were not decreed by Christ and his Apostles, which they have persecuted people for not observing, which Christ and the Apostles did not persecute any for not observing that which they commanded. Where is plainly seen, that the Popish Church is a Schism rent from the True Church in the Apostles dayes, and to be out of the Power and Spirit of Christ and the Apostles, and their Faith. And so their Sacrifices is not like* Abels, *but* Cains, *which God has no respect to; and so with the Life, Spirit and Power the Apostles were in, they are seen over, and comprehended.* Glory to the Lord God for ever, whose Righteousness and Glory shines and spreads over all: Glory be to God, blessed for ever, who is over all, King of Saints, the Beginning of all, the Creator of all, whose Omnipotent Power is seen by such that are on

the Rock of Ages, who was the First and the Last, Beginning and Ending; who hath revealed the knowledg of the Father to them, who is the Lyon of the Tribe of *Judah*, which slayes with the Sword, and kills with the Sword, the words of his mouth; and the Lamb shall have the victory, who destroys the Beast, the Dragon, the false Church, the Devil and his works, who reigns, whose Right it is.

Ninus *the Son of* Bealus, *was the Third King of* Babylon: *He set up his Fathers Image, and proclaimed free pardon to all Offenders, if they would fall down and worship it; which they did; and after that, many simple people in plain Devotion did the like. This* Ninus *was the first that began this grosse Idolatry. He began to Reign in the year of the world* 1906, *and before Christ* 2056, *He built* Niniveh, *and after he was slain.*

And by Ninus *his ill president, other princes set up their Fathers Images, and caused people to commit Idolatry with them; and the Devil in his willingness to procure man unto wickedness, would oftentimes gives answer by these Idols, and thereof came the Name of* Bell, Baal, Bell-Phyor, *and* Belzebub. *Read* Jerom, Austin, Ensebius, Pliny, *and* Berisus.

From Heber *came the* Jews, *which are called* Hebrews *after his Name; at the Division or Confusion of Languages, the* Hebrew *Tongue remained only in his House. In this time the* Hebrew *Speech was called* Human, *or Mans Speech, because all men spoke the same.* John Stow's *General Chronology, p.* 15.

THE

THE BLOOD of the MARTYRS Is the SEED of the CHURCH.

In a short Relation of the Preaching, Sufferings, and Martyrdom of many of the Righteous, before the Birth of Christ: And also, the Preaching and Sufferings of Christ and the Apostles.

Samuel the Prophet was a Priest and Judge: He lived in *Heli*, *Saul*, and *David*'s time; he died, and was buried in *Rama*.

Nathan the Prophet, lived in *David*'s time, (in the year of the World 3009.) he died, and was buried in *Gibeon*, his own Land.

Gad the Prophet lived in *David*'s time.

Ahias propheſied to *Solomon*, *That a Woman ſhould draw his mind from the Lord*: He died, and was buried nigh the Oak in *Silon*.

Aſaph was a Prophet in the time of *David*, and he appointed him chief of thoſe that praiſed the Lord.

Idithum was one of *David*'s Prophets, whom he appointed to propheſie with the Harps, Pſalteries and Cimbals.

Iddo was a Prophet in the time of *Solomon*, *Roboam*, and his Son *Abia*.

Semeia propheſied in the dayes of *Roboam*, and ſaid, *Thus ſaith the Lord, Ye have left me, and therefore have I left you in the hands of Seſeck King of Egypt*.

Joam

Joam was of *Samaria*; he propheſied in the days of *Jeroboam*, and cried againſt his Offering: and *Joam* was deceived by the old Prophet, and a Lyon ſmote him that he died, and was buried in *Bethel*.

Obed the Prophet, and Father of *Azarias* the Prophet, he living until the time of *Achas* King of *Judah*, and he cryed againſt their ſins.

Azarias was of *Symeon*; he put away from *Iſrael* the Captivity, of *Judah*. He died, and was buried in his own Country.

Hanani propheſied in the days of *Aſa* King of *Judah*; and *Aſa* was wrath with the Prophet, becauſe he told him the truth, and put him in priſon, for he was diſpleaſed with him becauſe of his propheſie.

Jehu the ſon of *Hanani* the Prophet, lived in the dayes of *Joſaphat* King of *Judah*, about the year 3134, he propheſied againſt *Baaza* King of *Iſrael*, *That God would root him out, with all his Poſterity, for murthering* of Nadab, *the ſon of* Jeroboam.

Jehaziel propheſied in the daies of *Joſaphat* King of *Judah*, and inſtructed the people.

Eliezer propheſied in the dayes of *Joſaphat* King of *Judah*, and propheſied againſt him, ſaying, *Becauſe he did wickedly, the Lord had broken his Works.*

Elias the Prophet lived in the year of the World 3130; he was of the Tribe of *Aaron*, and was taken up into Heaven.

Zachariah the Son of *Jehoida* the Prieſt, propheſied in the days of *Joas* King of *Judah*; and he ſaid, *Becauſe you have forſaken the Lord, therefore he hath forſaken you*; and they conſpired againſt him, and ſtoned him with ſtones at the Commandment of the King, even in the Court of the Houſe of the Lord.

Eliſaus the Prophet, who overthrew their carved Images, and molten Idols, he died, and was buried in *Samaria*.

Sophonie propheſied of Chriſt, and ſaid, *That the Lord would deſtroy all the gods in the Land, and all the Iſles of the Heathen ſhould worſhip him, every man in his place; and I will cleanſe the lips of the people, that they may every one call upon my Name, and ſerve me under one yoke:* This *Sophonie* was of the Tribe of *Simeon*, he propheſied of the end of *Iſrael*, and confuſion of the wicked: He died, and was buried in his own Land, *Sabarthata*.

Jere-

Jeremy prophesied of Christ, and the New Covenant in the heart, and of *Judas* thirty pieces of Silver. He was of *Anathoth*: The people at *Taphnis* in *Egypt* stoned him to death, and lieth buried where *Pharoah* his Palace stood. He came of the Line of the Priests.

Hulda the Prophetess, the Wife of *Sallum*, dwelt in *Jerusalem* in the time of *Josias* the King, who sent the Priests, with many others, unto her, for to understand the will of the Lord touching their doings: And her answer was to them, *That the Lord will bring evil upon this place, and upon the Inhabitants thereof; for they had forsaken the Lord.*

Nahum prophesied of Christ; He was of *Elesii*, beyond *Bethabar*, and of the Tribe of *Simeon*: He prophesied after that *Jonah* had prophesied *Niniveh* should be destroyed: And *Nahum* said, *That they of* Niniveh *would be all destroyed by fluet waters, and fire from under the ground:* Which so came to pass upon *Niniveh*. *Nahum* dyed in peace, and was buried in his own Land.

Habbakkuk prophesied of Christ. *Behold*, said he, *ye despisers, and wonder, and perish; for I do a work in your dayes, which ye shall not believe, though a man declare it unto you.* He was of the Tribe of *Simeon*, and the Land of *Bithachar* He foresaw the taking of *Jerusalem* by *Nebuchadonozer*. He dyed two years before the children of *Israel* came out of *Babylon*, and was buried in his own Land.

Ezekiel prophesied in *Babylon*, of the Mystery of Christ, and that God should be their God, and set one Shepherd over them all. He was of the Country of *Cæsaria*, and lineage of the Priests. He dyed in *Caldea*, in the time of Captivity, after he had prophesied much unto the Captivated Jews. The Prince of the people slew him at *Babylon* because he reproved him for Idolatry; and he was buried in the field *Maur*, in the Sepulchre of *Sem*. And this Prophet judged *Israel*; and in *Babylon* he judged the Tribes of *Dan* and *Gad*.

Daniel prophesied of Christ in *Babylon*; He was of the Tribe of *Judah*, a Noble-man born, and young when he was led captive out of *Judah*. He was in the upper *Betheron*, and he said, *If my blood run out, there will be great slaughter throughout the world.* *Daniel* lived before the birth of Christ Five hundred years.

Osi

Ose prophesied of Christ rising the third day; He was of the Tribe of *Issachar* of *Belsemoth*: He died, and was buried in peace in his own Country. He died before the Birth of Christ about Six hundred and thirty years.

Obediah prophesied, and said, *Upon Mount Sion there shall be deliverance.* He was of *Sychem*, and the Town *Bethacaran*; He was a Disciple of *Elias*, and endured much for his sake. He was the third of the fifty Sons of the Prophets. He died, and was buried with his Fathers.

Micah prophesied of the coming of Christ out of *Bethlem*, and that out of *Judah* there should come a Governor in *Israel*. He was of *Marasthi*, of the Tribe of *Ephraim*, and had much ado with *Achab*, whose Son *Joram* threw him down to break his neck, because he did rebuke him for living in the sins of his Fathers. He was buried in his own Land, in the common Burial, in *Ephraim*.

Amos the Prophet, (was the Father of the Prophet *Esay*) he prophesied of the comming of Christ: *Amaziah* King of *Judah* persecuted him very often, and at length the Son of *Amazia* struck him with a Club on the temples of his head, and while he drew breath after his wounds, they brought him into his own Country, and within two dayes after he died, and there he was buried.

Isaiah prophesied of the coming and suffering of Christ; he was of *Jerusalem*, where he also lost his life, being most cruelly sawed asunder, in the Reign of King *Manasses*; and when his breath near failed him, he called for a little water to drink, which was given to him out of the Brook; therefore is the place called *Siloam*, as much as to say, *Sent*.

Joel prophesied of Christ, and that God would pour out of his Spirit upon all flesh, and his Sons and Daughters should prophesie: He dwelt near unto the City *Bethhoncron*, in *Rubim*, where he died, and was buried in peace.

Jonas the Prophet shewed the Mystery of Christ, and his Resurrection being three days and three nights in the belly of the Whale, who cast up *Jonas* uncorrupted: even so the Son of Man was three days and three nights in the bowels of the Earth, uncorrupted, and rose again. *Jonas* was of *Cariathmeus*, nigh *Azotus*, on the Sea-coast, towards the Gentiles: But he went out of the Land because of the Infamy that was come upon him by prophesying against *Nineveh*.

He

He dyed, and God raiſed him to life again by *Elias*; then he went into the Land of *Judah*, and there dyed, and was buried in the Cave *Cenzeum*.

Baruch lived in the time of *Jeremy*, and was his Scribe: He wrote from *Jeremy* his mouth; and he read the Book to *Joacim* the Son of *Joſia* King of *Judah*; and after he had read it to him, he was fain to flye, and hide himſelf. And when *Jeremy* went down into *Egypt* he wrote that Book that beareth his name, which was ſent from thence to *Jeruſalem*, to be read in the Temple.

Urias was of *Coriathjarim* the Son of *Semei*, he propheſied againſt *Jeruſalem*, and the whole Land of *Judah*, as *Jeremiah* did; and *Joachim* King of *Judah*, ſought to kill him; but he fled into *Egypt*, from whence the King ſent for him, and killed him with the Sword, and laid his body where the common ſort of people were buried.

Aggaus propheſied of Chriſt in the time of *Zorababel*; he being a young man, came from *Babylon* to *Jeruſalem*, and propheſied of the return of the people, and of the building the Temple; and he ſaw it built again. He dyed, and was buried nigh the Sepulchres of the Prieſts.

Zacharias propheſied of Chriſts coming, and riding upon the Foal of an Aſſe, and of Chriſts wounds in the houſe of his own Friends. He being very aged, came out of *Chalde* to *Jeruſalem*, where he executed the Prieſtly Function. He bleſſed *Salathiel* his Son, and called his Name *Zorababel*: The Land where he lieth, is called *Betharia*, from *Jeruſalem* One hundred and fifty Furlongs.

Malachi propheſied of Chriſt; he ſaith, *From the riſing of the Sun, unto the going down of the ſame, my Name ſhall be great among the Gentiles; and in every place they ſhall offer a pure offering to my Name; and the Son of righteouſneſs ſhall ariſe with healing in his wings.* He was born after the return of the people out of *Babylon*. He dyed very young, in the prime of his years, and was laid with his Fathers in his own field. Before the Birth of Chriſt Four hundred and twelve years.

John Baptiſt, (the Son of *Zachary* and *Elizabeth*) was of the Tribe of *Levi*; he was the greateſt Prophet, born of a woman; he ſhewed the Lamb of God that takes away the ſins of the world.

He was beheaded of *Herod* the Tyrant. *And these Prophets shewed how that all Nations are blessed in the Seed of* Abraham, *and so the Seed of* Abraham *to be Saviour of the world.*

Now when the Lord would take up *Elija*, into Heaven by a Whirlwind, *Elija* went to *Gilgal*, and from thence the Lord sent him to *Bethel*, and from thence to *Jericho*; and the Lord sent him to *Jordan*, and he went over *Jordan*; *Jor* is a River, *dan* is Judgment; and so he went over, and through the River of Judgment: and then he was taken up into Heaven by the Lord, in a Chariot of Fire.

And the Lord commanded *Abraham* to go out of his Native Country, and his Father's House, which was in *Caldea*, and he departed from *Haran*, and passed through *Sechem* and *Moreia*, and went to *Canaan*, and at *Bethel* he built an Altar, (*Bethel*, which signifies the House of God) and then he went into *Egypt*, which is *anguish* and *tribulation.*

How to resist the Devil.

WHen Christ had fasted forty days, and forty nights, the Devil came to him, and tempted him when he was hungry, to make the stones bread; but Christ said to him, *Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God*; that is it, on which whomsoever liveth, that is able to resist the Devil, the Word of God dwelling in the heart, by which Christ spake, is that which gives power to resist the Devil; which word refresheth those that dwell in the Counsel of God, and not bread only.

Then the Devil tempted Christ to destroy himself, under a pretence that the Angels had charge over him; and this the Devil in presumption would have had Christ to try whether he had been the Son of God. But Christ answered him, *It was written, He should*

not

not tempt the Lord his God. And when the Devil could not prevail with him in these things, then he tempted him with the glory of the world, and took Christ into an exceeding high Mountain, and shewed him all the Kingdoms of the world, and the glory of them, and said to him, *All these things will I give thee, if thou wilt fall down and worship me*: But Christ said, *Get thee behind me Satan for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.* Then the Devil left him, when he saw there was no room for him, there was nothing of him in Christ, therefore his temptations could not prevail; for where the Word of God rules in the heart, the Devil hath no power. Therefore every one live in the Power of God, that you may be able to resist the Devil.

The Form of Christ's Words when he did MIRACLES.

Christ said, *Daughter, thy Faith hath made thee whole; go in peace, and be whole of thy Plague*; and he said to the dead Maiden, *Arise.* And he said, *Come out of the man, thou unclean spirit.* And he said, *Son, thy sins are forgiven thee; arise, take up thy bed and walk.* And he rebuked the unclean spirit, saying, *Come out of him, hold thy peace. And he took her by the hand, and lift her up.* He said to the blind man, *Go thy way, thy faith hath saved thee. Jesus put forth his hand, saying, I will be thou clean:* And he said to the Woman, *Great is thy Faith, be it unto thee as thou desirest:* He said to the blind man, *Receive thy sight thy Faith hath saved thee.* And to another, *Go thy way, thy Son liveth.* Jesus said, *As long as I am in the World, I am the Light of the World. And as soon as he had spoken, he spit on the ground, and made clay of the spittle, and anointed the eyes of the blind man,* and said, *Go wash in the pool of Siloam:* (which is by interpretation, *Sent.*) Jesus said when he raised *Lazarus, Take away the Stone; and he lift up his eyes, and said, Father I*

thank thee that thou haſt heard me; and I know that thou heareſt me alwayes: But for the People that ſtand by, I ſaid it, that they might believe that thou haſt ſent me; (*and he groaned twice*) *and ſaid,* Lazarus, *come forth.*

And Jeſus gave his Apoſtles Power to heal every diſeaſe, and to caſt out Devils.

The Arm and Power of the Lord is the Strength of his People, and not the arm of Fleſh.

GOd overthrew the *Philiſtines*, and their god *Dagon*, without an Army of men, 2 *Sam.* 5.

God overthrew the *Egyptians* whole Hoſt, and drowned them without an Army of men, *Exod.* 14.

The Walls of *Jericho* fell without any Blows or Cannons; and therefore people are to mind the Power of God, and to truſt in it. *Joſhua* 6.

Gideon with Three hundred men overthrew the *Midianites*, and all the men of the Eaſt, whoſe Armies were like Graſhoppers, in which the power of the Lord was known. *Judg.* 7.

The *Philiſtines* came to fight againſt *Iſrael*, and they cried to the Lord to ſave them, and to help them; and the Lord heard their prayers, and thundred that day upon the *Philiſtines* with a great thunder, and diſcomfited them, and they were ſmitten before *Iſrael*. Therefore it is good to truſt in the Power of the Lord, and not in the Arm of Fleſh, 1 *Sam.* 7. For this Victory was obtained by prayer, and the people forſaking of their ſins.

And in the dayes of *Saul*, the *Philiſtines* came againſt *Iſrael*, and the Lord made an uproar among the *Philiſtines*, that every mans Sword was ſet againſt his Fellow, and they deſtroyed one another, 1 *Sam.* 14. So mind the Power of God.

And

And often the Lord delivered *David* out of *Saul*'s hands, and his Armies, without weapons of War, but by the Power of God, and truſt therein.

And the Lord delivered *Jacob* from *Eſau*, who came againſt him with Four hundred men. And ſo it is good to thruſt in the Power of the Lord, *Gen.* 32.

And God delivered *Eliſha* from the Armed Hoſt, and ſtruck them with blindneſs, 2 *Kings* 6.

And alſo, when the *Aſſyrians* beſieged *Samaria*, the Famine was ſo great, that an Aſſes Head was ſold for Fourſcore pieces of ſilver; and the Fourth part of a Cab of Doves Dung, for Five pieces of ſilver; and ſome did eat their own children: but the Lord did cauſe a noiſe in the Camp of the *Aſſyrians*, as of Chariots and Horſes, and of an Army, ſo that they were greatly afraid, and fled, and left their Tents. Thus the Lord helped them without any ſtroke of man: Therefore it is good to truſt in the Power of the Lord, and in his ſtrength, and not in the Arm of Fleſh, 2 *Kings* 7.

Alſo the Lord delivered *Abigal* from *David*, and his Four hundred men, 1 *Sam.* 25.

And God ſent Lyons to deſtroy the *Aſſyrians*, becauſe they feared him not, 2 *Kings* 17.

In the dayes of *Hezekiah*, when the *Aſſyrians* came againſt *Jeruſalem* with a Mighty Hoſt, which made the *Jews* afraid, and cry unto the Lord; and the ſame night the Lord ſent his Angel into the Camp, and ſmote of the *Aſſyrians* One hundred fourſcore and five thouſand; which was done by the Arm and Strength of the Lord; in which it is good for people to truſt, and not in the Arm of Fleſh.

Con-

Concerning CHRIST'S *Preaching and Sufferings.*

CHrist was born in the Two and fortieth year of *Augustus* his Reign: He was conceived in *Nazareth*, and born in *Bethlem*; and the eighth day he was circumcised: Forty days after his birth, he was presented in the Temple, which was the time of his Mothers purifying. The third year after his birth, he was carried into *Egypt*, where he remained two years, and then went to *Galilee*, and when he was twelve years of age, went with his Parents to *Jerusalem*, at the Feast of the Passover, and was found disputing among the Doctors. He was baptized the thirtieth year of his age, by *John* in the River of *Jordan*. He was baptized in the first year of his Preaching. He was led into the Wilderness; and having fasted forty dayes and nights, was seen of *John*, who pointed at him with the finger, and said, *Behold the Lamb of God*: And when *Andrew* heard, he followed him. The next day the Lord found *Philip*, and said to him, *Follow me*. The third day there was a Marriage in *Cana* of *Galilee*, where Christ wrought his first Miracle, Then the Jews Passover was at hand, and Jesus went to *Jerusalem*, and threw the Buyers and Sellers out of the Temple. And he came from thence into *Judea*, and walked about the Sea of *Galilee*; he chose his twelve Disciples, whom he called Apostles; he appointed also other seventy Disciples: He went about the Country Preaching many Sermons, and did many Miracles, about which time *John Baptist* was imprisoned.

And in the second year of Christ's preaching, he came to his own Country, and *Herod* (who caused *John Baptist* to be beheaded in Prison) was desirous to see him; and Jesus went from thence into the Wilderness, and he and his Disciples went into the Land of *Genezereth*, and through *Bethsaida*, and passed through the Coasts of *Tyre* and *Sidon*, and went up to *Jerusalem* at the Feast of Pentecost,

coſt, (the Apoſtate Chriſtans Whitſuntide) and Jeſus went from thence, and came near unto the Sea of *Galilee*, and from thence he went and took ſhip, and came to the parts of *Magdala*: and afterwards into *Ceſaria* and *Philippi*, and after eight days he transfigured himſelf in Mount *Thabor*, and from thence he went to *Capernaum*, and went into *Galilee* again, where the people bid him depart from thence, for *Herod* ſought to ſlay him.

And Jeſus went to the Feaſt of Tabernacles at *Jeruſalem*, where he preached many Sermons, and wrought many Miracles. And in the third year of his Preaching, he was at the Feaſt of Dedication at *Jeruſalem*, it was Winter, and he walked in the Temple, in *Solomon's* Porch; and from thence he went beyond *Jordan*, and afterwards he came to *Bithinia*, where he raiſed *Lazarus*.

In the beginning of the Four thouſand and ſecond year of the World, on the tenth day of the Month called *March*, Chriſt went over *Jordan* into *Bethabara*. The eleventh day he heard of the diſeaſe of *Lazarus*. The thirteenth day *Lazarus* dyed, and Chriſt took his journey to go and raiſe him. The fourteenth day he entred into *Jericho*, and healed the Son of *Timeus*. The fifteenth day he ſpent by the way. The ſixteenth day he came to *Bithinia*, where he raiſed *Lazarus*, being dead four days. The ſeventeenth day he went near the Deſart, into the City of *Ephram*. The eighteenth day he continued in the Deſart: And the nineteenth day, being ſix days before the Paſſeover, he returned to *Bithinia*, and ſupped with *Lazarus*. The twentieth day he goeth from *Bethani*, and curſed the Fig-tree. The next day he paſſed by the withered Fig-tree, and that night he ſupped in *Bethania*, in the Houſe of *Simon* the Leaper, and two days after was the Feaſt of Paſſeover. The twenty third day *Judas* covenanted to betray Chriſt. The twenty fourth day in the Evening, Chriſt celebrated the Jews Paſſeover, and afterwards his own, called the Lord's Supper. He waſhed his Diſciples feet. He went to Mount *Olivet*; he prayeth, and ſweateth drops of blood, He is taken, and brought to *Caiphas*. *Peter* denied him. *Pilate* delivered him to the Jews, to crucifie him. He was Thirty three years of age, and ſomewhat more, when he ſuffered for the Salvation of Mankind: Who roſe from the dead the third day, and then ſhewed himſelf firſt to *Mary Magdalen*, and then to two other women, and afterwards to his Apoſtles and Diſciples, when

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the doors were shut; and after that, to more then Five hundred Brethren: And he appeared to *Thomas*, and shewed himself at the Sea of *Tiberius*; and afterwards he ascended into Heaven, and he sent the holy Ghost upon his Apostles.

ABEL was murthered by *Cain* in the false Religion.

Noah was hated and mocked by the old ungodly world.

Abraham was persecuted because he would not joyn to his Fathers Countrys Religion, and was commanded of God to forsake it.

Isaac was persecuted and hated by *Ishmael*.

Jacob was hated and persecuted by *Esau*, a prophane man:

And *Nimrod* was a Tyrant to the Righteous.

And the Children of *Israel* were persecuted and oppressed by *Pharoah* the false Worshipper.

And *Elias* was persecuted by *Jezabel*, which followed false gods.

And the Prophet was threatned by *Jeroboam*.

Zachary was stoned to death.

Micah was thrown down and his neck broken.

The three Children were thrown into the Fiery Furnace, but the Fire did them no harm; and this was because they would not yeeld to the Kings Worship.

Baruch was fain to flye away, to save his life from King *Joachas* hands.

The Prophet *Urias* was slain with the Sword by King *Joachim*.

John Baptist was beheaded by *Herod* the *Tetrach*.

The Preaching and Sufferings of the Apostles.

Simon Peter preached Christ in *Pontus*, *Galatia*, *Cappadocia*, *Bithinia*, and in the end, at *Rome*, where he was crucified under *Nero*, with his head downward, and there was buried.

Andrew

Andrew, *Simon Peter's* Brother, preached Christ to the *Scythians*, *Sogdians*, *Saxians*, and in the middle *Sebastopolis*, inhabited of wild *Ethiopians*: He was crucified by *Egeas* King of the *Edessians*, and buried at *Patras*, a City in *Achaia*.

James the son of *Zebedee*, a Fisherman, he preached Christ unto the twelve Tribes; he was slain with the Sword by *Herod* the *Tetrack* of the Jews in *Judea*, where he was also buried.

John the Brother of *James*, preached Christ in *Asia*; the Emperor *Trajan* banished him into the Isle of *Patmos*, and there he wrote his Gospel; he was thrown (at *Rome*) into a Tun of hot boyling Oyl, and took no harm, but came forth.

Philip, of the City *Bethsaida*, preached Christ in *Phrygia*; he was buried at *Hierapolis*, and his daughters: they say he was crucified at *Painnims*.

Bartholomew preached Christ unto the *Indians*; he was buried in *Albania*, a City of *Armenia* the Great; and they say he was beaten to death with a Club: And some say that he was crucified with his head downwards, and that he was flea'n alive; and some, that he was beheaded at the Commandment of *Polemis*, King of *India*.

Thomas preached Christ unto the *Parthinians*, *Medes* and *Persians*; and to the *Caramans*, *Hixcans*, *Bactrians* and *Magicians*; he rested at *Calamina*, a City in *India*, being slain with a Dart, which they call a Spear or Javelin; and they say that an Idol-Priest run him thorow.

Matthew preached Christ in *Ethiopia*, which is called the Kingdom of *Presbiter John*; but *Hurtychus* commanded him to be thrust thorow with a Sword: he dyed at *Hieropolis* in *Parthia*, and was buried.

Simon Zelotes preached Christ throughout *Mauritania*, and *Africk* the less; at length was crucified at *Britannia*, slain and buried; and he preached in *Persia* and *Egypt*.

Judas, the Brother of *James*, preached unto the *Edessians*, and throughout all *Mesapotamia*: he was slain in the time of *Agbarus* King of *Edesse*, and was buried.

Matthias, one of the Seventy Disciples, was numbred among the eleven Apostles, in the room of *Judas*: he preached in *Ethiopia*, about the Haven *Hyssus*, and the River *Phasis*, unto the barbarous Nations, and ravenous of flesh; and he dyed at *Sebastobilis*;

nigh the Temple of the Jews stoned him; and at last of all he was beheaded with an Ax, after the *Romans* manner. He preached first in *Macedonia*.

Paul preached Christ in *Jerusalem*, and *Illyricum*, *Italy*, *Spain*; he was beheaded at *Rome* under *Nero*, and so died, and there lieth buried with *Peter*.

Mark preached Christ at *Alexandria*, and all the bordering Regions from *Egypt* unto *Pentapolis*, in the time of *Tramin*; he had a Cable-rope tyed about his neck at *Alexandria*, by which he was drawn from the place called *Bucolus*, to the place called *Angeles*, where he was burned to Ashes by the furious Idolaters, in the Month called *April*.

Luke the Evangelist, of the City of *Antioch*, he accompanied the Apostles in their travels; he died at *Ephesus*, where he was buried.

James the Brother of the Lord after the flesh, called *Justus*, he preached at *Jerusalem*; the Jews stoned him to death, and buried him there in the Temple, near the Alter.

Timothy preached at *Ephesus* and *Illyricum*, and throughout *Hellas* in *Achaia*, where he died and was buried.

Titus preached Christ in *Creet*, and in all the Country about; he died and was buried.

Prochus, one of the seven Deacons, was Minister of *Nicomedia*, a City in *Bithinia*.

Barnabas preached Christ with *Paul*, at *Rome*.

Ananinas which baptized *Paul*, preached at *Damascus*.

Stephen, one of the seven Deacon, was stoned at *Jerusalem* by the Jews, for preaching Christ, and denying the Temple, and the Shadows, and they stoned him to death.

Philip was one of the seven Deacons; he baptized *Simon Magus*, who turned to be a Sorcerer.

Nicanor, one of the seven Deacons, was martyred with *Stephen*, and with two thousand faithfull Christians.

Simon, one of the seven Deacons, preached in *Arabia*, and there the Heathen burned him to ashes.

Nicholas, one of the seven Deacons, a Teacher at *Saptaria*, and he fell from the Faith.

Parmenas, one of the seven Deacons, a Minister, he died in the presence of the Apostles.

Cleo-

Cleophas, called *Simon*, he was with *Luke*; he saw the Lord after he was risen; he was the second Minister at *Jerusalem*.

Silas was a Minister with *Paul*, he was made Minister at *Corinth*.

Silvanus was a Minister with *Paul*; he was Minister of *Thessalonica*.

Crescens, whom *Paul* remembred to *Timothy*, was Minister at *Chalcedon* in *France*, and there was martyred in the time of *Thracian*, and was buried.

Epenetus, whom *Paul* mentions to the *Romans*; he was a Minister at *Carthage*.

Andronicus, whom *Paul* remembers to the *Romans*, he was a Minister of *Panonia*.

Amphis, whom *Paul* saluted to the *Romans*, he was a Minister of *Odissa*.

Urbanus, mentioned by *Paul* to the *Romans*, he was Minister of *Macedonia*.

Etachys, remembred by *Paul* to the *Romans*, he was the first Minister of *Byzantium*, and was Minister of *Argyropolis* in *Thracia*.

Apelles, mentioned of *Paul* to the *Romans*, he was Minister of *Smyrna*.

Aristobilus, whom *Paul* spake of to the *Romans*, was Minister of *Bretannia*.

Narcissus, of whom *Paul* spake to the *Romans*, he was Minister of *Patra* in *Achaia*.

Herodian, named by *Paul* to the *Romans*, he was Minister of *Patra*.

Rufus, one that is reckoned by *Paul* to the *Romans*, was Minister at *Thebs*.

Assincritus, reherſed by *Paul* to the *Romans*, he was Minister of *Hircania*.

Plagon, whom *Paul* remembred to the *Romans*, he was Minister of *Marathen*.

Hermes, whom *Paul* mentions to the *Romans*, he was Minister of *Dalmatia*.

Hermes, whom *Paul* saluted to the *Romans*, he was Minister of *Philippi*.

Patrobus, of whom *Paul* made mention, he was Minister of *Neopolis*.

Aga-

Agabus, of whom is made mention in the *Acts*, he was indued with the spirit of Prophesie.

Linus, remembred of *Paul*, he was the first Minister at *Rome* after *Peter*.

Paul made mention of *Gaius*, he was Minister of *Ephesus* after *Timothy*.

Paul remembers *Olympus*, he was beheaded at *Rome* with *Peter*.

Paul made mention of *Rodyon*, he was beheaded at *Rome* with *Peter*.

Jason is remembred in the Works of the Apostles, he was Minister of *Tarsus*.

Sosipater is remembred of the Apostles, he was Minister of *Iconium*.

Lucius is remembred of *Paul*, he was Minister of *Laodicea* in *Syria*.

Tertius wrote the Epistle of *Paul* to the *Romans*; he was second Minister of *Iconium*.

Paul made mention of *Erastus* to the *Romans*; he was Steward of the Church of *Jerusalem*, and afterwards he was Minister of *Paneas*.

Paul remembred *Phygellas*; he was Minister at *Ephesus*.

The Apostles made mention of *Hermogenes*, as one that brought false Doctrine to the Church; he was Bishop of *Ephesus*.

Paul wrote of *Demas* that fell from the Faith; this *Demas* became an Idol Priest of *Thessalonica*. *John* said *They went out from us, for they were not of us.*

There is mention made of *Quartus* to the *Romans*; he was Minister of *Berytus*.

Paul made mention of *Apollos*, in his first Epistle to the *Corinthians*; he was Minister of *Cesaria*, and of *Iconia*.

Paul remembred *Sosthenes*, he was Minister of *Colophonia*.

Paul makes mention of *Epaphroditus*; he was Minister of *Adriana*.

Paul remembers *Cesar*; he was Minister of *Dyrbachium*.

Paul made mention of *Marcus*, he was Cousin-German of *Barnabas*, a Minister of *Apollonias*.

THE END.